

The Geographical Dictionary Of Ancient And Mediaeval India

Nundo Lal Dey

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TO

Raja Reshee Case Law, C. I. E.,

WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE FOR
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED
AS A TOKEN OF AFFECTION AND GRATITUDE.

Nundo Lal Dey

1. The first part of the book is devoted to a general survey of the history of the subject, from the earliest times to the present day. It is a very interesting and instructive work, and one which every student of the subject should read.

2. The second part of the book is devoted to a detailed account of the various theories and systems of thought which have been advanced by different writers on the subject.

3. The third part of the book is devoted to a critical examination of the various theories and systems of thought which have been advanced by different writers on the subject.

4. The fourth part of the book is devoted to a discussion of the various practical questions which arise out of the theories and systems of thought which have been advanced by different writers on the subject. It is a very interesting and instructive work, and one which every student of the subject should read.

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12. The twelfth part of the book is devoted to a discussion of the various practical questions which arise out of the theories and systems of thought which have been advanced by different writers on the subject.

PREFACE TO THE SECOND EDITION.

IN the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the works in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prākṛit grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponymy of this *Dictionary* :—

AFFIXES.

Adri is changed into **ar**, as Gopādri, Goadar (Gwadiar); Charapādri, Chunar.

Bhukta is changed into **hut**, as Tirabhukta, Tirhut.

Bhukti is changed into **huti**, as Jejābhukti, Jejahuti.

Dhātugarbha is changed into

(a) **Dhapa** as Śilā-dhātugarbha, Śilā-dhāpa.

(b) **Dipa**, as Śilā-dhāpa, Śilā-dipa.

(c) **Diā**, as Vetha-dhātugarbha (= Vethadhāpa = Vethadipa), Beṭha-diā.

(d) **lā** = Beṭhā.

Dvīpa (pronounced **Dipa**) is changed into

(1) **diā**, as Nava dvīpa, Nadiā.

(2) **wā**, as Kaṭadvīpa, Kāṭwā.

Girl is changed into

(a) **ger**, as Mudgagiri, Munger.

(b) **gu**, as Kolagiri, Koṭagu (Koorg).

Grāma is changed into gāon, as Suvānagrāma, Sonārgāon ; Kalehagrāma, Kahaigāon.

Griha is changed into

(a) gir, as Rājagriha, Rājgir.

(b) ghira, as Kubjagriha, Kajughira ; Jahnugriha, Jahughira.

Haṭṭa is changed into haṭ, as Śrīhaṭṭa, Śilhet (Sylhet).

Kṣhetra is changed into

(a) chhatra, as Ahikṣhetra, Ahichhatra.

(b) chechhatra, as Abikṣhetra, Ahichechhatra.

Nagara is changed into

(a) nār, as Kusinagara, Kuainār ; Girtinagara, Girmār.

(b) ner, as Jirnanagara, Jooner.

Palli is changed into

(a) bal, Āśāpalli, Yossabel.

(b) poll, as Trīśīrapalli (=Trichnapalli), Trichinopoli.

(c) oli, as Ahalyāpalli, Ahiroli (also Ahīrī).

Pattana is changed into

(a) pattaṇa.

(b) paṭṭaṇ, as Śrīrāṅgapattana (=Srirangapattana), Seringapatam.

Prasṭha is changed into pat, as Pāṇiprasṭha, Panipat ; Sonaprasṭha, Sonpat ; Ekāṅga-prasṭha, Bāgpāt.

Pura, where it does not retain the original form pur, is changed into

(a) wār, as Purushapura, Poshawār ; Nalapura, Narwār ; Matipura, Madwār ; Śālwapura, Alwār ; Chandrapura, Chandwār.

(b) ura or ur, as Māyāpura, Mayara ; Sighapura, Sīgur ; Jushkapura, Zukur,

(c) or, as Traipura, Teor ; Chandradityapura, Chindur.

(d) ora, as Ubalapura, Ellora.

(e) ore, as Lavapura, Lahore.

(f) ola, as Āryapura, Alhola.

(g) ār, as Kusumapura, Kumrār.

(h) aur, as Siddhapura, Siddhar.

(i) ouz, as Hiranyapura, Hindoun or Herdoun.

Purī is changed into

(a) oī, as Madhupurī, Maholi.

(b) auri, as Rājapurī, Rājauri.

Rāshṭra is changed into

(a) rāṣṭh, as Mahārashṭra, Marāṭhā.

(b) rāt, as Mayarāshṭra (=Mayarāt), Mirāt.

Sthana is changed into

(a) than, as Pratiśthāna, Paithan.

(b) tan, as Purāpādhātthāna, Pandrentan.

Sthala is changed into thal, as Kapisthala, Kaithal.

Sthali is changed into thali, as Vāmanasthali, Banthali ; Pūrvasthali, Parthalia (of the Greeks).

Śhāna is changed into

- (a) **thān**, as Śrī-**sthānaka**, Thān ; Śhānviśwara, Thānviśvar.
- (b) **stān**, as Darada-**sthāna**, Dardistān.
- (c) **tān**, as Māla-**sthāna**, Maltān ; Śaka-**sthāna**, Sīa

Vana is changed into

- (a) **muda**, as Lodh-**avana**, Lodhmuna.
- (b) **ua**, as Kumā-**avana**, Kumāun.
- (c) **ain**, as Budd-**avana**, Budhain.
- (d) **ān**, as Yashtī-**vana**, Jethiān.

Vatī is changed into

- (a) **autī**, as Lakshmi-**vātī**, Lakhnautī ; Champ-**vātī**, Champautī.
- (b) **bal**, as Cherman-**vātī**, Chamhal.
- (c) **al**, as Darb-**vātī**, Dabhoi.
- (d) **otī**, as Amar-**vātī**, Amroti.
- (e) **wā**, as Vetr-**vātī**, Botwā.

I.—ELISIONS.

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Prākṛita grammar : the consonants *k, g, cā, j, ṭ, ḍ, p, y* and *v* when non-initial and not compounded are elided.¹ I give only a few illustrations :—

- Elision of *k*, as Kausikī, Kusī, Sūrpāraka, Supāra ; Aparāntaka, Aparānta ; Sākambharī, Sambhār.
- " " *g*, as Bhṛigu-kachchha, Bharu-kachchha, Baroach ; affix nagara, nēr ; Trigartta, Tehora.
- " " *ch*, as Chakahu, Akahu, Ozna ; Achiravati, Airāvati ; Chakshuṣmati, ~~Chakshuṣmatī~~.
- " " *j*, as Bhojapāla, Bhōpāl (Bhūpāl) ; Apravati, Airāvati ; Tulābhavānī-nagar, Tulābhavānī-nagar.
- " " *ṭ*, as Kuluta, Kulu ; Jyotirathā, Johita ; Yayātipura, Jājpur.
- " " *ḍ*, as Meghenāda, Megnā ; Arbuda, Ābu ; Achchhoda-sarovara, Achchhāvāt.
- " " *p*, as the affix pura, ur ; Purushapura, Peshāwār ; Gopakavana, Goa ; Gopādrī—(Gopāldrī), Goālior (Gwalior) ; Māyāpura, Mayura.
- " " *y*, as Ayodhyā, Āudh ; Nārāyaṇasara, Nārānsar ; Ujjayinī, Ujjainī ; Sañjayantī, Sañjān.
- " " *v*, as Yavananagara, Junāgar ; Yavanapura, Jaunpur ; Karna-savana, Kānsōnā.

Besides the above, the following letters are often elided :—

- (1) Final *a*, as the affixes Pura, Pur ; Nagara, Nagar ; Grāma, Grām ; sometimes initial *a*, as Apāpa-puri, Pāpa.
- (2) *i*, as Irapa, Ran or Runn of Cutch ; Irāvati, Rāvi ; Tālikata, Talkāda.
- (3) *u*, as Udaṇḍapura, Daṇḍapura.
- (4) *th*, as Mithilā, Miyl.
- (5) *n*, as Pratishthāna, Pratishthā ; Kuntalapura, Kauttalakapura ; Kunda-grāma, Kotigām ; Kaptakadvīpa, Kāṭwā ; Baruṇā, Bārā ; Anamā, Anmī.

¹ *Apabhraṃśādaḥ kṣepchajaladaḥ pāyānāḥ pratyapāṇāḥ* (Varāruchi's *Prākṛita-śāstra*, II, 1, 2).

- (6) Non-initial *m*, as *Ārāmanagara*, *Ārā*; *Kumārī*, *Kuāṣṭī*.
 (7) Compound *r*,² including *ri*, as the affix *Grāma*, *Uāma*; *Guyāśṭraha*, *Guyāśira*; *Varendra*, *Barenda*; *Lochravana* (*Kānana*), *Lochmuna*; *Tukaliṅga*, *Tilliga*; *Prithūdaka*, *Fiboā*, *Pohoā*.
 (8) *l*, as *Mudgala-giri*, *Mudga-giri*; *Chattala*, *Chatta-grāma*; *Kolāhala*, *Kalhuā*.
 (9) The sibilants *ś*, *ṣ*, *s*, especially when compounded with another consonant, as *Śālvapura*, *Alwar*; *Śūkarakṣetra*, *Ukhalakṣetra*; *Peṣṭhapura*, *Piṭhōpur*; *Kāsthāmandapa*, *Kātmāṇḍu*; *Pushkara*, *Pokhrā*; *Mānasa-parovara*, *Mānaro-vara*; the affixes *Sthāna*, *Sthāna*, *Sthāna* becoming *Ṭhāna*, *Thāna*, *Thāna*, respectively; *Skhalatika-parvata*, *Khalatika-parvat*; the affix *Rāhita*, *Rāt*; *Hastisonā*, *Hātsu*; *Pārakara*, *Thala Pārakara*. In some cases of elision of the compound sibilants the preceding vowel is lengthened.
 (10) *h*, as *Varāha-kṣetra*, *Bāramula*; *Hushkapura*, *Uskur*; *Hastakavapa*, *Astakavapa*; *Hrishikēsa*, *Rishikes*; *Hānadeśa*, *Undes*; *Pranahitā*, *Pranitā*.

II.—CHANGE OF CONSONANTS.

- (a) (1) Tenuis change into corresponding medes :—
k=g, as *Śākala*, *Sāgala*; *Kikilā*, *Kilgila*.
ch=j, as *Achiravat*; *Ajiravat*; *Achinta*, *Ajanta*.
t=d, or *ḍ*, as *Lāta*, *Lāḍa* (*Larika* of the Greeks).
t=d, as *Tāmlipta*, *Dāmlipta*; *Nātikā*, *Nādikā*; *Bātēpi-pura*, *Bādāpi*; *Tīmīgila*, *Dīṇīgila*; *Ālāvat*, *Irāvad*.
p=b (*v*), as *Goparāṣetra*, *Govarāṣetra*; *Purnāsā*, *Bornāsā*; *Pāpa*, *Pāvā*; *puri*; *Rantipura*, *Rintambur*.
 (2) Medes change into corresponding tenuis :—
g=k, as *Nava-Gāndhāra*, *Kandahar*.
j=ch, as *Nilājan*, *Nilāñchan* (nasalized).
d=t, as *Kundagāma*, *Koṭigāma*.
d=t, as *Pondanya*, *Potana*; *Samēḍa-giri* (*Samādhi-giri*), *Samet-sekhara*; *Tripadi*, *Tirupati*.
b (*v* or *w*)=*p*, as *Pāvā*, *Pappaor*; *Varnaha*, *Polnaha*.
 (3) Unaspirated surds are aspirated :—
k=kh, as *Kastana*, *Khotan*; *Śūkarakṣetra*, *Ukhalakṣetra*; *Pushkara*, *Pokhrā*.
ch=chh, as *Vichhigrāma* in its Sanskritised form is evidently *Briśhika-grām*.
t=th, as *Aṣṭa* (*Vināyaka*), *Āṣṭa* (eight); *Yashtivana*, *Jethien*.
t=th, as *Stambha-tirtha*, *Thamba-nagara* (Cambay); *Śrāvati*, *Sāvatti*; *Pātharghātā* from *Prastarghātā*; *Hastakavapa*, *Hāthab*.
p=ph, as *Surpāra*, *Sophir*, *Ophir* of the Bible.
 (4) Aspirated surds are unaspirated :—
kh=k, as *Khamba* (*Stambha-tirtha*), Cambay; *Khotaka*, *Kaira*.
chh=ch, as *Kachh*, *Kach* (Cutch); *Bhriṅgachchha*, *Broach*.
th=t, as *Bhūrireshthika*, *Bhursut*; *Pitha*, *Pita-sthāna*; *Kā-khtha-mandapa*, *Kātmāṇḍu*; *Purāṇadhishthāna*, *Pandritan*.
th=t, as *Śakasthāna*, *Sistan*; affix *Prastha*, *Pat* by elision of *st*; *Mūlasthāna*, *Multan*.
ph=p, as *Phenā*, *Pain-Gaigā*.

² *Surrogatus Invarian* (*Prati-Ita* *Pushkara*, III, 3).

(5) Unaspirated sonants are aspirated :—

g=gh, as Śrīgagiri, Singheri; Kujjagriha, Kajughera; Jhupugriha, Janghira; Śrīraṅgam, Seringham; Nagarahāra, Nanghenhāra.

j=jh, as Jejabhukti, Jajhoti.

d=dh, as Puṇḍarikapura, Pāṇḍharpur.

ḍ=ḍh, as Varāḍa, Wardhā; Nishāḍa, Nishadha Bhōmi.

b (v or w)=bh, as Vidiśā, Bhiśā; Bāgmati, Bhāgvati; Avagāna, Abhagana (Afghanistan).

(6) Aspirated sonants are unaspirated :—

gh=g, as Meghanāda, Mēgā; Ghargharā, Gargā.

ḍh=ḍ, as Vasūḍhya, Besḍj.

dh=d, as Sudhāpura, Sunda; Somaḍdhigiri, Somedagiri; Satirindha, Sarhind.

bh=b (v or w), as Bhubhara, Bokhara; Bhalansab, Bolan; Sābhramati, Sābarmati; Surabhi, Sorab; Bhadrā, Wardhā; Alambhika, Alavi; Bhāgavastha, Bāgpat; Kubhā, Kabul.

(7) Dentals change into corresponding cerebrals :—

t=t, as the affix Pattana, Pattana; Kustana, Khoṭān; Rohitāśwa, Roṭas.

th=ṭh, as Kapisthala, Kāpashthāla.

ḍ=ḍ, as Tilodaka, Tilāḍḍ.

ḍh=ṭh, as Virūdhaka, Virūṭhaka.

n=ṇ, as Mahānadi, Mahānat.

CHANGE OF NASALS.

(b) ṇ=m, as Śrīgagiri, Singheri.

n=(1) ḍ, as Gaṇa-mukteśvara, Gaḍa-mukteśvara.

(2) t, as Krishnapura, Kṛṣhtapura.

(3) ṭ, as Triśhnā, Tistā.

n=(1) t, as Maulienāna, Maltān.

(2) ṇ, as Mahānadi, Mahānat.

(3) ḍ, as Gonanda, Gonardda.

(4) r, as Nirañjanā, Nirañjarā.

m=(1) b or v, as Mañjulā, Bāñjulā; Yamunā, Jabupā; Narmadā, Narbodā.

(2) n, as Tamasā, Tame.

(3) p, as Sumha, Suppa (-devi).

CHANGE OF SEMI-VOWELS.

(c) y=(1) i, as Rishikulyā, Rishikulie; Subrahmanya, Subrahmanja.

(2) u, as Pāṇḍya, Pāṇḍu.

(3) p, as Pāriyātra, Pāripātra.

(4) bh, as Saraya, Sarabha.

(5) l, as Yashṭivana, Lāṭhivana.

(6) j, as Yayatipura, Jāpur; Yavanapura, Jannpur; Yavadvīpa, Java.

r=l, (see Interchangeables).

1 Vajrapurāṇa (Tibetan version), 11. 31. 4 Bṛhad (Śānti).

l = (1) n, as Kalinda, Kuntada.

(2) r, (see Interchangeables).

(3) ḍ, as Kolagiri, Kodagiri.

v is changed into its cognate vowels.

(1) u, as Lavana, Luni; affix vana, un; Kumāravana, Kumāru.

(2) o, as Vakhu, Oxus; Deva, Deo; Valabhi, Oilā; affix vati, oti.

(3) au, as Yavanspura, Jaunpur; Navadevakula, Nanaī (Nawal).

(4) ī, (see Interchangeables).

(5) i, as Mālava, Malla-dōsa; Mālābār, Mailāra.

ś = (1) ch, as Śrīnākālī, Chikākolē; Trīstrapalli, Trichinopoli; Śitamba, Chidambara.

(2) k, as Syenī, Ken.

(3) kab, as Śiprā, Kshiprā; Śūdraka, Kabudraka, Oxydraki.

(4) kh, as Khāsa, Khakha.

(5) s, as Śiprā, Sīprā; Sākarakhetra, Soron.

śh = (1) k, as Vrishabhānupura, Brīkabhānupura (Varshān).

(2) kh, as Naimishāranya, Nīkshāravana; Tushāra, Tūkhāra.

(3) s, as Naimishāranya, Nīmsar.

śh = h, as Sapta Sindhu, Hapta Hindu; Rāsa Rāsha (in the Zend and in the dialect of Eastern Bengal).

h = (1) bh, as Samha, Sumbha; Vāihāra-giri, Bāihāra-giri.

(2) gh, as Bālu-bāhū, Bāghū (Bāgin).

(3) dh, as Ahichhatra, Adhichhatra.

III.—OTHER CHANGES OF CONSONANTS.

(a) k = (1) gh, as Kumbhakons, Kumbhaghona.

(2) l, as Kuḷikā, Kuṭilā.

(3) ch, as Kerala, Chera.

g = (1) ch, as Bāgmātī, Bāchmātī (perhaps through its intermediate form Bākmātī).

(2) y, as Uragapura, Uraiyur; Apagā, Apayā; Tagara, Tayer (Ter); Śrigaḥ (Śrikāl), Siyālī; Śāgala (Śākala), Siyālrot (Sialkot).

(3) s, as Uragā, Urañ.

(4) h, as Veguvati, Vairhāyati.

gh = k, as Bṛitraghni, Vatrak; Vyāghrasara, Baksar (Buzar).

j = (1) y, as Vāpijagrāma, Vānījagrāma.

(2) r, as Ujōn (= Ujjayini), Urañ.

t = (1) ḍ, as Tālikata, Talkād; Medapāta, Mewad.

(2) th, as Surashtika, Sulastika.

(3) r, as Khetaka, Kaira; Karṇāta, Kānārā; Kotalaputra, Korala; Lāta, Lāra.

ḍ = ḍ, as Uḍra, Uḍisya (Orissa).

ḍ = r, as Uḍisya, Orissa; (Khetaka) Khodaka, Kaira; Kotangalura, Granganore; Kodagu, Coorg.

dh = (1) ḍ, as Rāḍha, Lāta.

(2) d, as Rāḍha, Rād; Lāḍha, Lāl.

- t=(1) kh, as Stambha-tirtha, Khambhat (Kambhat).
 (2) ch, as Śānti, Sāñchi.
 (3) th, as Potenika, Potana, Patthan.
 (4) ṭ, as Revavanti, Revadanda, Matipura, Māliwar.
 (5) ṭ, as Vatsya, Vapsa; Vitastā, Vitastā.
 th=(1) t, as Prasthala, Pāṭiālā (Pāṭiālā).
 (2) ṭ, as Pārtha, Pārada.
 d=(1) d, as Tirodaka, Tilādū.
 (2) h, as Udaḥanda, Ohind.
 v=m, as Lohhravana, Lodhmana

CHANGE OF ASPIRATES.

- (b) The following aspirates are changed into h :—⁶
 gh, as Vidoḡha, Vidoḡa; Baghelkaud, Bahela.
 dh, as Madhupuri, Maholi; Madhmanati, Mohwar.
 bh, as Kabha, Kulu; Tirabhakti, Tirhūt.

CHANGE OF COMPOUND LETTERS.

- (c) chohh=chh, as Kachekha, Kachh; Machchhari, Machchhari.
 kt=tth, as Śaktinātī, Sothivati.
 k-h=(1) kh, as Kshiragrāma, Kshiragrāma; Lakshmanāvatī, Lakshanti.
 (2) kkh, as Dakshina, Dakkhina (Dakhan).
 (3) ch, as Balokha, Beluchisān.
 (4) chch as the affix Kshetra, Chchatra; Ahikshetra, Ahichchitra.
 (5) chh, as the affix Kshetra, Chhatra; Ahikshetra, Ahichchitra.
 tt=t, as Mārttāṇḍa, Maṭṭa.
 ts or tsy=(1) chchh } as Matsyadōsa, Machchhari, Machhari.
 (2) chh }
 dy=(1) j, as Vidyānagara, Bijanagar.
 (2) jj, as Udyānaka, Ujjānaka.
 dhy=jjh, as Madhyadōsa, Majjhmadōsa.
 st=(1) ṣ, as Svāsta, Swat (see II, (7); I, (9)).
 (2) tth, as Śrāvasti, Śāvatthi.
 ām=av, as Āmaka, Aavaka.
 av=as (by assimilation), as Āvaka, Asaka.

THE INTERCHANGEABLES.

- (d) n and l, as Nilājana, Lilājana; (Lavanā=) Luni, Nun-nadi; Kulinda, Kuninda; Potana, Potali; Kundinapura, Kuṇḍilyapura; Lohchhavi, Nichchhavi; Pāṭaliputra, Pātūā.
 n and ṇ, as Mahānadi, Mahānai; Suvarṇagrāma, Sonārgāon.
 r and l, as Korlai, Kolka; Mochalinda, Machirin; Chora, Chela; Nalapura, Narwar; Chola, Chora.
 v and b, as Vardhamāna, Pundrabardhana; Vethadwipa, Bethla; Pāvati, Parba; Vālika, Balkh.
 ś and s, as Śīprā, Sīprā; Śarpāraka, Sārpāraka.

⁶ Khaghadhādhiḥ haḥ (Prākṛita-prakāśa, II, 27).

IV.—CHANGE OF VOWELS.

- a=(1) ā, as Arbuda, Ābu ; Yayātipura, Jāipur.
 (2) i, as Loha, Rohi ; Rantipura, Rintambar.
 (3) u, as Karatoy, Kurālī ; the affix vana, an (by assimilation) : Kurannu, Krunu.
 (4) ai, as Achiravati, Aichvati ; Uragapura, Uraiṣār.
 (5) o, as Karura, Kerura ; Saravati, Solomatis of the Greeks ; Madhumati Modhwar.
- ā=(1) a, as Tāmralipta, Tamālīpta.
 (2) i, as Karatoyā, Kurālī.
 (3) u, as Tamālīkā, Tamālā ; Kara-ayāli, Kasonu.
- i=(1) a, as Trimalla, Tiramalla ; Tripadi, Tirapadi ; Kalinda, Kuln ; Tamālīka, Tamālā.
 (2) e, as Prithūdaka, Pehoa ; Pinākipā, Penār ; Trikalīnga, Telīnga.
 (3) ai, as Tripara, Traipura.
- u=(1) ā, as Tripura, Tīpārā ; Pūrvasthali, Parthalis of the Greeks ; Parālī Pūralī of the Greeks ; Pandarika-lehetra, Pāndupura ; Gahmura, Gahmār.
 (2) i, as Udupa, Udīpa ; Mañjulā, Māñjirā (Mañjara).
 (3) o, as Suvarṇagrāma, Sonārgāma ; Śukthivati, Sothavati ; Chitrakuta, Chitrakot ; Udaśhaṇḍa, Ohind ; Udra, Odra.
 (4) e, as (Paṇḍarikapura=) Pāndupura, Pānderpur ; Parushapura, Peshāwar.
 (5) au, as Udamvara, Andamvara ; Śukara-lehetra, Seukara-lehetra.
 (6) v, as Utpalāvatī, Vypar ; Svāsta, Svāt (Swat).
- ri=(1) i, as Rishipattana, Ishipattana ; Rishigiri, Isigiri ; Prithūdaka, Pihō (Pehoa).
 (2) ar, as Bhṛigukachchha, Bharakechchha.
 (3) ār, as Mṛttikāvatī, Mārttikāvata.
- e=(1) a, as Erandi, Uri.
 (2) ai, as Telīngana, Tailānga ; Vegavati, Vaigā ; Vena, Walagaigā.
 (3) o, as Erandi, Or.
- ai=(1) i, as Airāvatī, Irāvadi ; Sairindura, Sehiad ; Sairishaka, Sira.
 (2) a, as Vaisālī, Vesālī (Besār).
- o=a, as Dāmudara, Dāmudā ; Gomati, Gumti.
- au=(1) o,^a as Savira, Sovir ; Paudanya, Potana ; Kausāmbī, Kosam.
 (2) u, as Kausiki, Kusi.

V.—DISSEVERANCE OF COMPOUND LETTERS.

Compound letters are frequently dissevered :—

dra=dam, as Padmapura, Padampur ; Pāmpar, d being elided.

ta=tān, as Ratnapur, Ratanpur.

bhr=bhar, as Sābhramati, Sābharṃmatī, Sābharṃmatī.

rv=rav, as Pūrvasthali, Puravsthalī, Parthalis by syncope of v and s.

^a See at (Pāṇini-pīṭhahāsa 1, 11).

VI.—TRANSPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehali, Delhi; Bārāṇsi, Benares; Tāmra, Tāmor; (Māhārāṣṭra —) Māhārāṣṭrā, Māhātā; Mātāṅga-līṅga, Mātāṅga.

VII.—SYNONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajasaḥ-vyayanagara, Nāgapura; Kumārasvāmi, Kārttikasvāmi, Subrahmanya, Gaṇḍakī, Gallakī; Uragapura, Nāgapura; Goratha Parvata or Godhena-giri, Bāthīni-kṛ-pāhār; Mṛigadāva, Śarasaganātha (Sārṇath); Kusumapura (Kumār), Pushpapura; Mātāṅga-kārama, Gandha hasti stūpa; Pradyumnānagara, Mārapura.

VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kārttika-svāmi, Svāmi-tīrtha; Bhīma-rathā, Bhīmā; Tuljā-bhavāni, Tuljāpur or Bhavānīnagar; Bālu-bāhīni, Bāgin; Kṛishṇa-vaṇṇa, Kṛishṇā or Vaṇṇā; Abhishatya, Chhatravatī; Dhannakotī Tīrtha, Dhanu-Tīrtha or Koṭī Tīrtha; Rishya-śrīṅgagiri, Śrīṅgārī; Tāmraśaḍa-kroṇa, Karura; Pañchāpsarī Tīrtha, Pañcha Tīrtha; Bikrama-sīlā-saṅghārāma, Śīlā-saṅgam.

IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially r, are compounded by the elision of the middle vowel, as Pārālī-grīma (or pura), Pārālī-gaon, Palu-gaon; Pārasya, Pārāla (Parsia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D., Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that b, v, and w have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY,

Chinaurah, 1922.

ABBREVIATIONS

Ans. Geo.	..	..	Ancient Geography of India, by Sir Alexander Cunningham.
App.	..	..	Appendix.
Arch. Rep.	..	..	Archaeological Survey Report.
Arch. S. Rep.	..	..	" " "
Arch. Surv. Rep.	..	..	" " "
Asia. Res.	..	..	Asiatic Researches.
Avs. Kalp.	..	..	Kakumandra's Buddhisañivādañña-Kalpeśā.
Avaddāna Kalpeśā	..	..	" " "
Ayodh.	..	..	Ayodhyā.
Bk.	..	..	Book.
Bom. Br.	..	..	Bombay Branch.
Bomb. Gaz.	..	..	Bombay Gazetteer.
C.	..	..	Canto.
Ch.	..	..	Chapter.
Class. Dic.	..	..	Garrett's Classical Dictionary of India.
Corp. Ins. Ind.	..	..	Corpus Inscriptionum Indicarum.
CR.	..	..	Calcutta Review.
Drav. Comp. Gram.	..	..	Dravidian Comparative Grammar, by Dr Caldwell
Ed.	..	..	Edition.
Ep. Ind.	..	..	Epigraphia Indica.
Geo.	..	..	Geography.
HV.	..	..	Harivaṃśa.
Hist.	..	..	History.
Ind. Art.	..	..	Indische Alterthumskunde, by Prof. Lassen.
Ind. Ant.	..	..	Indian Antiquary.
Jāt.	..	..	Jātaka.
JASB.	..	..	Journal of the Asiatic Society of Bengal.
JETS.	..	..	Journal of the Buddhist Text Society.
JRAS.	..	..	Journal of the Royal Asiatic Society.
K.	..	..	Kāṇḍa.
K. Ch.	..	..	Kavikāṇḍa Chandi, by Mukundaram Chakravarti
Kh.	..	..	Khaṇḍa.
Macq. Col.	..	..	Prof. Wilson's Macquensis Collection.
MAL.	..	..	Führer's Monumental Antiquities and Inscriptions.
Mahābh.	..	..	Mahābhārata.
Mbh.	..	..	"
Māhāt.	..	..	Māhātmya.
Mārkaṇḍ P.	..	..	Mārkaṇḍeya Purāṇa.
MB.	..	..	Manual of Buddhism, by Spence Hardy.
MB.	..	..	Manual of India Buddhism, by Dr. Kern.
P.	..	..	In connection with the Mahābhārata it means Parva. In connection with the name of a Purāṇa, it means Purāṇa.
Prā. Pra.	..	..	Vamaruci's Prākṛita-Prakāśa.
Pl.	..	..	Part.
Q. V.	..	..	Quod Videlicet.
RWC.	..	..	Revue des Revues of Western Countries.
Rām.	..	..	Rāmāyaṇa.
SRE.	..	..	Sacred Books of the East.
S. I. Palae.	..	..	South Indian Palaeography, by Dr. Burnell.
U. P.	..	..	United Provinces.
V.	..	..	Verse.

Other abbreviations, being easily intelligible, have been omitted in this list.

PART I.

ANCIENT NAMES.

A

Ābhira—The south-eastern portion of Gujarat about the mouth of the Nerbudda was called Ābhira,—the Aberia of the Greeks. McCrindle states that the country of the Ābhīras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140; *Vishṇu P.*, ch. 5). The *Brahmaṇḍa Purāṇa* (ch. 6) also says that the Indus flowed through the country of Ābhira. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhīras lived near the seashore and on the bank of the Sarasvatī, a river near Somnāth in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Taptī to Devagadh is called Ābhira (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythraean Sea*, pp. 39, 175). According to Lassen, Ābhira is the Ophir of the Bible. The *Tārā Tantra* says that the country of Ābhira extended from Konkana southwards to the western bank of the river Tāpti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

Abhisāra—Same as Abhisāri (*Padma Purāṇa*, Ādikhaṇḍa, ch. 8).

Abhisāri—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna (*Mahābhārata*, Sabhā Parva, ch. 27; *JASB.* (1852) p. 234). But Dr. Stein identifies the kingdom of Abhisāri with the tract of the lower and middle hills between the Vitastā (Jhelum) and Chandraabdhī (Chenab) including the state of Rajāpurī (Rajauri) in Kāśmīra.

Abimukta—Benares (*Śiva Purāṇa*, Śaṅkumārasaṃhitā, ch. 41; *Matsya Purāṇa*, chs. 182-184).

Acesines—The river Chenab in the Panjab: it is the corruption of Asikni of the *Rig-Veda* (x, 75).

Achchhoda-Sarovara—Achchavat in Kāśmīra, described by Bāṇabhaṭṭa in his *Kādambarī* (see also Bīṣaya's *Vikramāditya-kaśmīrīta*, xviii, 53). It is six miles from Mārttaṇḍa. The Siddhāśrama was situated on the bank of this lake (*Bṛhat-Nāradya Purāṇa*, ch. 1).

Achinta—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Saṅga (perhaps Asaṅga), the founder of the Yogācārya school of the Buddhists (S. C. Das's *Indian Purāṇa in the Land of Snow*). It is celebrated for its caves and viḥāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Śhāvira named Achala.

Achiravati—The river Rapti in Oudh, on which the town of Śrāvastī was situated (*Varāha P.*, ch. 214; *Tevijja-sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravati and its shortened form is Airāvati. It is a tributary of the Sarayū.

Adarsavall—The Aravali Mountains (Kuntze's *Vicissitudes of Aryan Civilization*, p. 380): see *Āryāvartta*.

Adichhatra—Same as Adichchhatra (*Epigraphia Indica*, II, p. 243 note).

Adhirāja—Same as *Karusha*; the country of Rewa. It was the kingdom of Dantavakra who was killed by Kṛishṇa in Mathura (*Purāṇa P.*, *Pātāla*, ch. 35). It was conquered by Sahadeva, one of the five Pāṇḍavas (*Mahābhārata*, *Sabhā P.*, ch. 30).

Ādikotā—Another name for Ahichchhatra.

Agalassia—See *Angalaukika*.

Agastya-Ārama—1. Twenty-four miles to the south-east of Nasik, now called Agastipuri: it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (*Rāmāyaṇa*, *Āraṇyakāṇḍa*, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarni-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (*Führer's Monumental Antiquities and Inscriptions*). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kūṭa mountain in Tinnevely, from which the river Tāmraparṇī takes its rise (Caldwell's *Dravidian Grammar*, Introduction, p. 118, Bhāṣa's *Avimāruka*, Act iv). See *Tāmraparṇī*, *Malaya-giri* and *Kārā*. 6. About twelve miles from Rudra-prayāga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidūrya-Parvata or Satpura Hill (*Mahābh.*, *Vana*, ch. 88). 8. See *Vedāraṇya*. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Saṃhitā*, *Agastya-Gīta*, *Sakaldhikāra*, &c. (Rām Rāja's *Architecture of the Hindus*; O. C. Gangoiy's *South Indian Bronzes*, p. 4).

Aggalava-chetiya—It is about 350 miles to the north of Sakāśya in Sogiana somewhere near Khalsi where Buddha passed his sixteenth vassa. Alavaka Yakkha resided at this place. (Fa Hien's *Travels*, xvii; *JRAS.*, 1891, pp. 338, 339). See *Alavi*.

Agnipura—Same as *Mahishmati*: the town was protected by Agni, the god of fire (*Mahābh.*, *Ānandāsana*, ch. 25; *Jaimini-Bhārata*, ch. 15).

Agravana—Agra, one of the vanas of Vraja-maṇḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vraja,—the holy scene of Kṛishṇa's adventures. According to Vaiṣṇava authorities, it was covered by forests for many centuries, before Hūpa and Saṇātana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vṛndāvana. Bahlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (*CR.*, vol. 79, p. 71, —Keene's *Medieval India*). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers; his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buruj (Jasmine Tower) which was constructed by Shah Jahan.

Ahichchhatra—Ramnagar, twenty miles west of Bareilly, in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Panchāla or Rohilkhand (Dr. Führer, *MA I.*, and Cunningham, *Anc. Gsa.*, p. 359). It was also called Chhatravati (*Mahābhārata*, *Ādi-parva*, ch. 198). It is Ahichchhatra of the inscriptions (*Epigraphia Indica*, vol. II, p. 423,

note by Dr. Führer). It is also called Abikshetra (*Mahābhārata*, Vana P., ch. 262). In Jaina works, Ahichhatra is said to be the principal town of the country called Jaṅgala which therefore was another name for North Pañchāla (see Weber's *Indische Studien*, xvi, p. 398).

Ahichhatra—Same as Ahichchhatra.

Abikshetra—Same as Ahichchhatra.

Ahobala-Nrisiṅga—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karnul in the province of Madras; the image of Nrisiṅga is in the cavern of a hill called Gadurādri. It was visited by Śaṅkaraśhāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (*Śaṅkara-vijaya*; *Chaitanya-charitāmṛta*, Madhya, ch. 9; *Epigraphia Indica*, I, 368; III, 240).

Airāvati—1. The river Ravi. 2. The Rapti and Iravadi also are contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrāvastī) is situated. It is a contraction of Achiravati (see Achiravati).

Ajamati—The river Ajaya in Bengal; the Amytis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Gālava Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhūm in Bengal.

Ajiravati—Same as Achiravati (*Avadāna-Kaṭṭapāṇi*, ch. 76).

Ajṭavati—The little Gandak river on the north of Kuśinagara (Kāśī) where Buddha died. The river is also called Hiranyavati.

Ākarāvanti—Malwa, Ākara being East Malwa and Avantī West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 36 note; see *Ind. Ant.*, vii, 259; *Ram.*, Kisb, ch. 41). It is mentioned as Ākaravogāvantika in the *Bṛhatsaṃhitā*, ch. xiv.

Akhanda—Dildār-nagar, twelve miles south of Ghazipur.

Akshalinagara—See Anumakundapura.

Alaka—Same as Amaka.

Alakānanda—A tributary of the Ganges,—the united stream of the Vishṇugangā (called Dhavala-Gangā or Dhauli) and Sarasvatī-Gangā; it is also called Bishengangā above its confluence. The river has been traced by Captain Raper (*Asia. Res.*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasa-dhārā (*Skanda P.*, Vishṇu kh., III, 6). Śrinagar, the capital of Gadhwal, is situated on the bank of this river.

Ālambhika—See Ālavi.

Alasanda—Alexandria, see Alexandria and Hupias. It is said to be the capital of Yona country (*JASB.*, 1838, p. 106).

Ālavi—Airwa, an ancient Buddhist town, the A-le of Fa Hsiao who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwāh. Ālavi has been identified by General Cunningham and Dr. Hoernle with Nowal or Nawal—the Navadevakula of

Hinen Tsiang, 19 miles south-east of Kanauj (*Arch. S. Rep.*, I, 293; XI, 49; *Undyoga-dasdo*, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kosala and Magadha; it contained a monastery called Aggalava-chetiya (*MIB.*, p. 37 n.). It is the Ālabhi of the Jains, from which Mahāvira made his missionary peregrinations (Bhys Davids' *Vinaya Texts, Chullavagga, Vaṅgisa* or *Nigrudha Kappa Sutta*, Pt. vi, ch. 17; *Sutta Nipāta, Alavaka Sutta* in the *Sacred Books of the East*, vol. X). It is the Ālavabhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth vassa (*Vassa*) at this place. For the places where Buddha passed his vassas in different years after attaining Buddhahood, see *JASB.*, 1838, p. 726.

Alexandria—1. Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (*see* Hupian). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (*SBE.*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Sākala. 4. According to some authorities, Alexandria ad Caucasum of the Greeks is Begram, 2½ miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Begram*).

Ali-madra—The district of Mardan (Hoti-Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-Bactrian remains (*Brahmāṇḍa P.*, ch. 48).

Amalakagrāma—*See* Āmalitalā.

Āmalitalā—On the north bank of the river Tāmaraparni in Tinnevely, visited by Chaitanya. It is mentioned in the *Brahmāṇḍa Purāṇa*. It appears to be the same as Āmalakagrāma of the *Nṛsiṃha Purāṇa*, which has been highly extolled in Chapter 66; it is also called Sahya-Āmalakagrāma, being situated on the Western Ghats.

Amarakantaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sonb have got their source (*Padma Purāṇa*, Svargakhaṇḍa (Ādi), ch. 6; Wilson's *Meghadūta* or the *Cloud Messenger*); hence the Nerbuda is called, in the *Amarakosa*, the daughter of the Mekala mountain. It is the Āmrakūta of Kālidāsa's *Meghadūta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khaṇḍa, ch. 21). The first fall of the Nerbuda from the Amarakantaka mountain is called Kapiladhārā in the *Skanda Purāṇa*. Kapila is said to be an affluent of the Nerbuda (ch. 21). The *Vishnu-saṁhitā* (ch. 75) recommends Amarakantaka and a few other places as being very efficacious for the performance of the Śrādh ceremony.

Amaranātha—A celebrated shrine of Śiva in a grotto in the Bhairavaghāṭi range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kāśmīra. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāsa. A little stream known as Amargaṅgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargaṅgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Linga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr. Stein, the *Linga* which is an embodiment of Niva Amareśvara is "a large block of transparent ice formed by the freezing of the water which issues from the rock" (Dr. Stein's *Rajatarangīnī*, vol. II, p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the *Linga*. The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height. The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon; the process of forming and dissolving goes on every day and on the day of the New Moon no sign of the image exists at all. On both sides of the *Linga* there are two columns of ice formation which are called *Daks*. Every year in the month of Śrāvaṇa, the pilgrims start from Mārttapa (Mārtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmīra (*JASB.*, 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvatī.

Amarāvati—1. Nagarhara, about two miles to the west of Jallalabad; a village close to it is still called Nagarak,—the Na-kie of Fa Hien. 2. The Amarāvati *stūpa* is about 18 miles to the west of Borwada and south of Dharaṇikota, on the south or right bank of the Krishna river about sixty miles from its mouth in the Krishna district, Madras Presidency. The Amarāvati Chaitya is the Pūrvaśāla Saṅghārāma of Hsien Tsiang (Dr. Burgess' *Buddhist Stūpas of Amarāvati*, p. 101). Amarāvati is the *Diamond Sanda* (*Dipaḍḍi*) of the *Dalada Pūjanā*; it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in *JASB.*, vi., p. 856). The Amarāvati *stūpa* was built about A.D. 370 or 380, by the Andhras or the Andhra-bhṛitya kings who were Buddhists (Sewall's *Sketch of the Dynasties of Southern India*, p. 1; for its description see *JRAS.*, III, 132).

Amareśvara—On the opposite side of Oṃkārnāth, on the southern bank of the river Northudā (*Śiva Purāṇa*, Pt. 1, ch. 38; *Skanda Purāṇa*—Bavāḥkhaṇḍa), thirty-two miles north-west of Kāndiwa and eleven miles east of Martoka Railway station (Cairns' *Pictureque India*, p. 347). In the *Bṛhat-Śāra P.* (Pt. 11, chs. 3 and 4) Amareśvara is placed in Oṃkāra or Oṃkāra-jaheta. The twelve great *Līngas* of Mahādeva are:—Somanātha in Sumrāshtra, Mallikārjuna in Śrīśaila, Mahā-kāla in Ujjayini, Oṃkāra in Amareśvara, Kādāra in the Himalayas, Bhīmaśankara in Pāṇini, Viśveśvara in Benares, Tryambaka in Gomati (near Nasik), Vaidyanātha in Chitābhūmi, Nāgeśa in Dwārakā, Rāmeśvara in Serolaudha, and Ghruṅgeśa in Śirālaya (*Śiva Purāṇa*, Pt. 1, ch. 38).

Ambalasthikā—1. A park half way between Rājagṛha and Nālandā (*Dīgha Nikāya*; *Brahmajāla Sutta*). 2. A park situated in the village of Khānumata in Magsdha (*Kāśyapa Sutta*).

Ambaligrāma—Arail, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanyā-charitāmṛta*, Pt. II; *Journal of the Buddhist Text Society*, vol. V, p. 66).

Ambara—The country of Jaipur, so called from its ancient capital of that name now called Amer, which is said to have been founded by Ambarīsha, son of Mānuhātā (*Arch. S. Rep.*, Vol. 2), and hence Amer is a corruption of Ambarīshanagara. During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasaraswari Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya.

Ambasayāda—This village was evidently situated on the present site of Giriyeḥ. See *Indravatī-Guha* and *Giriyeḥ* (*MB*, p. 298).

Ambashīpa—The country of the tribe of Ambutai of Ptolemy; they lived on the northern part of Sindh at the time of Alexander and also on the lower Akosinos (McCrindle's *Invasion of India by Alexander the Great*, p. 156).

Amī—Eleven miles east of Chhapra containing the temple of Bhavānī, which is one of the 52 *Pīṭhas*, where a fragment from the body of Satī is said to have fallen. According to the *Tantra-Chand ma vi*, the *Pīṭhas* where the dismembered limbs of Satī are said to have fallen, are 52. According to the *Śvetacharitra*, they are 51; according to the *Dant. Bhāgaṇa* there are altogether 108 *Pīṭhas* (*Pt. vii*, ch. 36). The *Upa Pīṭhas* or minor *Pīṭhas* are 26 (*Kālikā-Purāṇa*, chs. 13, 56, 81).

Amrakūṭa-Parvata—It has been identified with Amarakantaka (*Meghadūta* and *Mahā-īśanopādhyāya Haraprasād Śāstri's Meghadūta-Vyākhyā*, p. 3).

Anahila-Pattana—Varnasi-Pattana or Pajana, called also Anahilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhi by Banarāja or Vargarāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Mārinaga Āchāryya's *Prabandhachintāmaṇi*, ch. 1, Mārinaga's *Therdait*, ed. by Dr. Bhaṇu Dāji). Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārapāla, king of Anahilapattana (A.D. 1142-1173), and was his spiritual guide; he died at the age of 84 in A.D. 1172, in which year Kumārapāla became a convert to Jainism (Bhaṇu Dāji's *Brief Notes on Hemachandra*), but according to other authorities, the conversion took place in A.D. 1150 (Fawcett's *Intro.*, *Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhi in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhaṇu Dāji*, pp. 138 to 140; *JRAS.*, XIII, p. 158. It was also called Anahilapura.

Anamāla—Same as Anoma.

Anandapura—Vadnagar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Anandpur, fifty miles north-west of Valabhi. It was anciently called Anantapura (see the two copper-plate inscriptions of Alind of A.D. 649 and 651). It was visited by Huen Tsang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Anandapura or Vadnagar is also called Nagara which is the original home of the Nāgara Brāhmaṇa of Gujarat. Kumārapāla surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. I, p. 235). Bhadrabāhu Svāmī, the author of the *Kalpasūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpasūtra: Preface*).

Ananta-Nāga—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelam.

Ananta-Padmanābha—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (*Chaitanya-Bhāgavata*). It is also called Padmanābhapur (Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-sayana**.

Ananta-sayana—Padmanābhapur, in Travancore, containing the celebrated temple of Vishnu sleeping on the serpent (*Padma P.*, *Udāra*, ch. 74; Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-Padmanābha**.

Anarta—1. Gujarat and part of Malwa: its capital was Kuśasthali or modern Dvārka (*Bhāgavata P.*, ch. X., p. 67). 2. Northern Gujarat: its capital was Anarttapura (*Skanda P. Nāgara Kh.*, ch. 65), afterwards called Anantapura, the modern Vadnagar (*Bom. Gaz.*, vol. I., Pt. 1, p. 6, note 2).

Anarttapura—Same as **Anandapura**. See **Anarta**.

Anavatapta—Same as **Anotata**.

Andha—The river Andhā or Chāndan,—the Andomatis of Arrian: see **Chandrāvatī** (*Devī-Bhāgavata*, Bk. 8, ch. 11).

Andhanada—The river Brahmaputra (*Bhāgavata P.*, ch. 5, ślk. 9).

Andhra—1. The country between the Godāvari and the Krishnā including the district of Kistna. Its capital was Dhanyakataka or Amarāvati at the mouth of the Krishnā. Vengi, five miles to the north of Eluru, was according to Hsien Tsiang, its ancient capital (*Govinda Purāṇa*, ch. 55). 2. Telingana, south of Hyderabad. According to the *Aśvaghosha* (Act vii, 103), the Sapta Godāvari passes through the country of Andhra, and its principal deity is the Mahādeva Bhīmesvara. The Pallava kings of Vengi were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dharaṅkōṭa. The Andhra dynasty was also called Sātavāhana or Sātakarni dynasty; their ancient capital was at Sri Kākulāṃ now diluviated by the Krishnā.

Anga—The country about Bhagalpur including Monghyr. It was one of the sixteen political divisions of India (*Śāguttara* I., 4; *Pinaga Texts*, ii, 146; *Govinda Sutta* in *Digha-nikāya*, xix, 36). Its capital was Champā or Champāpuri. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarajā. It was the kingdom of Romapāda of the *Rāmāyana* and Karna of the *Mahābhārata*. It is said in the *Rāmāyana* that Madana, the god of love, was burnt to ashes by Mahādeva at this place, and hence the country is called Aṅga, Madana being thenceforth called Anaṅga (*Bālakāṇḍa*, Canto 23, vs. 13, 14). See **Kāma-ārama**. According to Sir George Birdwood, Aṅga included also the districts of Birbhum and Murshidabad. According to some authorities, it also included the Santal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kanika or Ajātasatru became its viceroy, his head-quarters being at Champā. Mahana, the maternal grandfather of Kōmaradevī, wife of king Govindachandra of Kanouj (1114-1154), was king Rāmāpāda's viceroy in Aṅga (*Journal of the Asiatic Society of Bengal*, 1908), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest in the province of ancient Aṅga are:—Rishyasringa-ārama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway; the Karnagad or the fort of Karṇa, four miles from Bhagalpur; Champā or Champāpuri, the ancient capital of Aṅga and the birth-place of Vāṇapuyya, the twelfth Tirthaṅkara of the Jains; Jambhū-śrama at Sultanganj; Mucḥigiri or Munghyr; the Buddhist caves at Pātharghātā (ancient Śīlā-nāgama or Vikramasīlā-saighāramā) in the Khabalgau sub-division, referred to by Hiuen Tsiang and by Chora Kavi in the *Chora-pañch-dāśikā*; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see *Champā-puri and Samba*). The name of Aṅga first appears in the *Atharva-saṃhitā* (Kāṇḍa V. Anuvāka 14). For the history of Aṅga, see my "Notes on Ancient Aṅga or the District of Bhagalpur" in *JASB.*, 1914, p. 317.

Āngalaṅkika—The country of the Āngalaṅkikas, who were most probably the Agalensians of Alexander's historians (see McCrindle's *Invasion of India*, p. 285) and neighbours of the Siva, was situated below the junction of the Hydaspes and Akresines (*Brahmaṇḍa P.*, 149).

Añjana-Giri—The Saisaman range in the Panjab (*Varāha P.*, ch. 80).

Anomā—The river Anomī, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chandauli on the eastern bank of the river, whence Chhandakā returned with Buddha's horse Kāṇṭhaka to Kapilāvasta (Aśvaghoṣa's *Buddha-Charita*, Bk. V). But Carleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh (*Arch. S. Rep.*, vol. XXII, p. 224, and Führer's *MAI.*). Carleyle identifies the stūpa of Chhandakā's return with the Mahā-thān Dib, four miles to the north-east of Taurwar or Maneya, and the Cut-Hair Stūpa with the Siraserao mound on the east bank of the Anomā river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp. 12, 15).

Anotatta—It is generally supposed that Anotatta or Anavatapta lake is the same as Rāwan-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (*Beal's Legend and Theories of the Buddhists*, p. 129).

Antaragiri—The Rājmaḥal hills in the district of Santal Pargana in the province of Bengal (*Matya P.*, ch. 113, v. 44; Pargiter's *Mārkandeya P.*, p. 325, note).

Antaraveda—The Doab between the Ganges and the Yamunā (*Hemakosha*; *Bhavarupa Purāṇa*, Pt. III, ch. 2; *Ep. Ind.*, p. 197).

Anumakundapattana—Same as Anumakundapura.

Anumakundapura—Warrangal, the ancient capital of Telingana (Rudradēva inscription in *JASB.*, 1838, p. 903, but see Prof. Wilson's *Mackenzie Collection*, p. 76). It was the capital of Rājā Rudradēva identified with Churang or Chorangāyā. The town was also called Anumakundapattana (*JASB.*, 1838, p. 903). The Kākatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Cousens is the same as Yekshilinagara (*List of the Antiquarian Remains in the Nizām's Territories*). See **Bonākataka**.

Anupadesa—South Malwa. The country on the Nerbada about Nimar. Same as **Halhaya**, **Mahisha** and **Māhishaka** (*Śiva Purāṇa*, Dharma-saṃhitā, ch. 59; *Harivamśa*, chs. 5, 33, 112, 114). Its capital was Māhishmati (*Raghuvamśa*, canto VI, v. 43).

Anurādhapura—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayā was brought and planted here by Mahinda and his sister Saṅghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahā-vihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamaye (Thupārāma) Dagoba (a corruption of Dhātugarbha), which was built by Devānāmpiyatissa about 250 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See **Dantapura**. The town contains also the "Laya Maha Paya" or Great Brazen Monastery and the "Ruonwelli" Dagoba described in the *Mahāvamsa*. The latter was built by the king Duṭṭhagāmini in the second century of the Christian era. The Laibumanganan was the site of Mahinda's funeral pile, and in the Ghaṇṭākara-vihāra the *Aṅghe-kāthā* (the commentary of the *Tripiṭaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410—432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahānāma or Mahāmuni (Gray's *Buddhaghosapattis*): he was converted to Buddhism by Revata (Turnour's *Mahāvamsa*, ch. 37).

Aornos—Ranigat, sixteen miles north-west of Ohind in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 55), but according to Captain James Abbot, Shah Koté on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar; modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 68). It is perhaps a corruption of Varāṇa of Pāṇini; there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attok (*Ind. Ant.*, I, 22).

Apaga—Afghanistan (*Brahmāṇḍa P.*, ch. 49).

Āpagā—1. The Ayuk-nadi to the west of the Ravi in the Punjab. 2. A river in Kurukshetra (*Vāmanā P.*, ch. 36, *Padma P.*, Svarga; ch. 12). See, however, Oghavati. It still bears its ancient name. It is evidently the Āpayā of the *Rig-Veda* (III, 23, 4) frequently mentioned with the Sarasvati and the Driśhadvati.

Āpāpauri—Same as *Pāpā* [*Śuddhakaṭpadruma*—s.v. Tirthakara; Prof. Wilson's *Hindu Religion* (Life of Mahāvīra)]. See *Pāpā*.

Aparanandā—Same as *Alakānandā*; see *Nandā* (*Mahābh.*, Vana, ch. 109; *Brahmāṇḍa P.*, ch. 43).

Aparānta—Same as *Aparāntaka*.

Aparāntakā—Kōṣkan and Malabar (*Mārkaṇḍeya Purāṇa*, ch. 56): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Haghuramā* (IV, v. 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythraean Sea*, Ariake extended southwards from the gulf of Cambay to the north of Ābhīra. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Āranyaka. According to Sir R. G. Bhandarkar, Aparānta was the northern Kōṣkan, the capital of which was Surpāraka (modern Supara) near Bassorin. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagvanlal Indraji, the western seaboard of India was called Aparāntika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhaṭṭa Svāmī in his commentary on Kautilya's *Arthashastra* (Koshādhyaksha, Bk. II) identifies it with Kōṣkan.

See also *Brahma Purāṇa* (ch. 27, vol. 58) which includes Surpāraka in Apurānta-desa. According to Kālidāsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvamśa*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

Apāra-Videha—Rungpur and Dinajpur (*Lalitā-vistara*, Dr. R. L. Mitra's trans., p. 52, note).

Apayā—Same as **Apagā** (q.v.).

Aptanetravana—It has been identified with the ruins near Ikana in the Bahraich district in Oudh (Führer's *MAI.*). It was visited by Hiuen Tsiang.

Āraba—Arabia. See **Banāyu**.

Āramanagara—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was *Ārāja*; and *Ārāja Kālāma*, the teacher of Buddha, was a native of this place (*JASB.*, vol. LXIX, p. 77), but see *Arch. S. Rep.*, vol. III, p. 70.

Aranya—1. The unsacred Aranyas or forests are :—Saindhava, Dandakāranya, Naimisha, Kurujāngala, Upalāvita (Upalāranya ?), Aranya, Jambumārga, Pushkara, and Himālaya (*Devī Purāṇa*, ch. 74). 2. See **Āranyaka**. 3. Same as **Bana**.

Aranyakā—A kingdom situated on the south of Ujjain and Vidarbha (*Mahābhārata* Sabha, ch. 31). It is called Aranya in the *Devī Purāṇa*, ch. 46. It is the Ariaka of the *Periplus*. According to DuCunha, Ariaka (Ārya-kshetra) comprised a great part of Aurangabad and southern Kolikata. Its capital was Tagara, modern Daulatabad (DuCunha's *History of Chaul and Bussira*, p. 127).

Arakta—The Punjab, which is watered by the five rivers (*Mahābhārata*, Droṇa Parva, chs. 40—45; *Kurva P.*, ch. 45; Kautilya's *Arthaśāstra*, Pt. II, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is *Arakṣtra*.

Aravāle—The Wular or Volur lake in Kāśmīra (Turnour's *Mahāvamsa*, p. 72). The Nāga king of Aravāle was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kāśmīra and Gāndhāra. It is the largest lake in the valley of Kāśmīra, and produces water-nuts (*siṅgādū*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *trapa bipinnata* (Thornton's *Gazetteer*).

Arbuda—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vāśiṣṭha (*Mbh.*, Vana, ch. 82; *Padma P.*, Svarga, ch. II). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramāra to oppose Viśvāmitra while he was carrying away his celebrated cow Kāma-dhenu. Paramāra became the progenitor of the Paramāra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambā Bhavāni. It contains the celebrated Jain temples dedicated to Rishabh Deva and Neminātha; it is one of the five sacred hills of the Jains, which are Śatruṅjaya, Samet Sikhar, Arbuda, Girnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tīrthāṅkaras, see *Śrāvastī*.

Arddhagaṅgā—The river Kāveri (*Hemakośha*; *Hariwamśa*, I, ch. 27).

Ariana—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-voje (*Ārya-vīja*) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Belurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller's *Science of Language*).

Ariṣṭhapura—The Sanskritized form of Aritthapura, the capital of the country of Śivi (q.v.). It has not yet been identified: perhaps it is the same as Aristobothra of Ptolemy on the north of the Punjab.

Ariṣṭhala—Same as Kuṣāṭhala: see *Pāṇiprastha*.

Arjikiya—The river Bias (*Vipāśā*) [*Ṛig-Veda*].

Arjuni—The river Bāhūdā or Dhabalā (*Hemākṣala*).

Arakṣhetra—Same as Padmakṣhetra: Kuṇārak, or Black Pagoda, 19 miles north-west of Puri in Orissa, containing the temple of the Sun called Kuṇāditya. It is also called Śūrya-kṣhetra (*Brahma Purāṇa*, ch. 27). See *Kuṇārka*.

Arāja—One of the Seven Kosas (*Mahābhārata*, Vana, ch. 84). See *Mahākauṣika*.

Arunā—A branch of the Sarasvati in Kurukṣhetra (*Mahābhārata*, Salya, ch. 44): it has been identified by General Cunningham with the Mārkaṇḍa. Its junction with the Sarasvati three miles to the north-east of Pehoa (*Prithūdaka*) is called the *Aruna-saṅgama* (*Arch. S. Rep.*, vol. XIV, p. 103).

Arunāchala—1. Same as Arunagirī. See *Chidambaram*: it contains the *tej* or fire image of Mahādeva. 2. A mountain on the west of the Kailās range (*Brahmaṇḍa P.*, ch. 51).

Arunagirī—Tiruvannamalai or Trincomali in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 340). It is called Arunāchala in the *Skanda P.* (*Arūṇā, Māhāt.*, Uttara, ch. 4). It contains the temples of Arunāchaleśvara and Arddha-nārāyaṇa Mahādeva (*Wilson's Mackenzie Collection*, p. 191).

Arunoda—Garwal, the country through which the Alakānandā flows (*Skanda P.*, Avanti Kh., *Chaturvīṅśatī*, ch. 42). Its capital is Śrinagar.

Aryaka—Ariach of Ptolemy who wrote his *Geography* about A.D. 150 (*Brihat Samhitā*, ch. 14). See *Aparāntaka* and *Āraṇyaka*.

Aryapura—Āholi, the western capital of the Chālukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Aryāhole of the old inscriptions (*Arch. S. Rep.*, 1907-8, p. 130).

Aryāvartta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu-Samhitā*, ch. 9, v. 23). At the time of Patañjali, Aryāvartta was bounded on the north by the Himalayas, on the south by the Pāriyātraka, on the west by Ādarsāvālī (Vinsāana according to the *Vāṇīśha Samhitā*, I, 8), and on the east by Kālākavana (Rajmahal hills). See *Kālākavana*. According to Rājasekhara, the river Nerula was the boundary between Aryāvartta and Dakṣiṇāpātha (*Uttarāmśaṅga*, Ant VI; Apā's *Rājasekhara : his Life and Writings*, p. 31).

Āśāpālī—Ahmedabad; same as *Yasabāl* or *Āśavāl* (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur, in the Central Provinces (*Prithvīdīp Rāso*). Aser is a contraction of Āsvatthāmā-giri (*Arch. S. Rep.*, vol. IX).

Ashṭāvakra-Ārāma—Rābhagrāma (now called Raibā), about four miles from Harwar, near which flows the Ashṭāvakra-nadī, a small river, perhaps the ancient Sarnagā. The hermitage of Rishi Ashṭāvakra is also pointed out at Pauri near Śrinagar in Garwal, the mountain near which is called Ashṭāvakra-parvata.

Ashṭapāda—See *Kaṭhāsa*.

Ashṭa-Vinayaka—The eight Vināyaka (Gaṇapati) temples are situated at Ranjangaon at the junction of the Bhīmā and Mitha-nūla, Mānglon, Theor, Lanādrī and Dhar in the Poona district, at Pāli in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhātak in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 3). See *Vinayaka-tīrthas*.

Ashṭigrāma—Rāval in the district of Mathurā, where Rādhitā was born at the house of her maternal grandfather Surdhāna and passed the first year of her infancy before her father Bṛishabhānu who devit at this place removed to Barshāna (*Ādi Purāṇa*, ch. 12, and Grown's "Country of Braja" in *JASB.*, 1871 and 1874, p. 352). See *Barshāna*.

Asi—A river in Benares. See *Bārānaśī* (*Mahābhārata*, Bhishma, ch. 9).

Askni—The river Chenab (*Chandrabhāgā*) [*Rig-Veda*, x, 75].

Ashtadurga—Junagar (*Tod's Rājasthān*).

Asmaka—According to the *Bṛahmaṇḍa Purāṇa* (Pūrva, ch. 48) Asmaka is one of the countries of Southern Lūha (Dākṣiṇātya), but the *Kārma Purāṇa* mentions it in connection with the countries of the Punjab; the *Brihat-Samhitā* (ch. 14) also places it in the north-west of India. Asokamis which has been identified by Saint Martin with Sumi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvatī and at a distance of about 25 miles from the sea, was considered to be the ancient Asmaka. According to Prof. Rhys Davids, Asmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Avantī. The Assakas had a settlement on the banks of the Godāvarī at the time of Buddha, and their capital was Potana (*Govinda Sūtra* in *Dīgha-*

Nikāya, xix, 36). It appears, however, from the "History of Bāvari" in Spence Hardy's *Manual of Buddhism, Suttanipāṭi, and Pāṭyaṇasāgga* (SBE., X, 188) that Assaka (Āśmaka) was situated between the Godāvari and Māhissati (Māhishmati) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishthāna (Paudanya (q.v.) of the *Mahābhārata*) on the north bank of the Godāvari (see Pratishthāna) called Potali and Potana by the Buddhists (*Jātaka*, Catn. Ed., vol. III, p. 2). It became a part of the Mahārāṣṭra country at the time of Aśoka. The *Dasakumāracharita* written in the sixth century A.D. by Daṇḍin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Āśmaka. Bhutta Svāmī, the commentator of Kautilya's *Arthashastra*, identifies Āśmaka with Mahārāṣṭra. It is the Āśvaka of the *Mahābhārata* (Bhishma P., ch. 9).

Asmanvati—The river Oxus. It is mentioned in the *Rig-Veda*, x, 53, 8.

Assaka—See Āśmaka (*Dīgha Nikāya*, xix, 36).

"Astacampra"—Same as Hastakavāṇṭa, but see Stambhapura.

Aslakapra—Same as "Astacampra."

Asvaka—See Āśmaka.

Asva-kachchha—Cutch (*Rudradāman Inscription*).

Asva-kṛtā—1. The confluence of the Ganges and the Kālinadi in the district of Kanauj (*Mbh.*, Anuśāna, ch. 4, Vana P. ch. 114; and *Vāmana P.*, ch. 83). 2. The Asva-kṛtā mountain in Kāmakhyā near Gauhati in Assam (*Yogini Tantra*, Uttara Kh., ch. 3).

Atishāsa—On the eastern part of Lābhupur in the district of Birbhum in Bengal. It is one of the Pīṭhas (*Kubjika Tantra*, ch. 7; *Padma P.*, Sriṣṭi Kh., ch. 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullarā. It is seven miles from the Amōḍpur Station of the E. I. Railway.

Atreyi—The river Atrai which flows through the district of Dinajpur (*Kāmakhyā Tantra*, ch. VII); it is a branch of the Tistā.

Auḍumvara—1. Cutch; its ancient capital was Koṭṣvara or Kachchhosvara (*Mahābhārata* Sabha P., ch. 52, and Cunningham's *Arch. S. Rep.*, v, p. 155); the country of the Odombarae of Ptolemy. 2. The district of Nurpur (or rather Gurudāpur) which was anciently called Dahmeri or Dahmbeori, the capital of which is Patankot (Pratishthāna) on the Ravi in the Punjab, was also called Uḍumvara (*Bṛhat-Saṃhitā*, ch. 14, and *Arch. S. Rep.*, vol. xiv, p. 116; Rapson's *Ancient India*, p. 155). There was another Uḍumbara to the east of Kanauj (*Chullavagga*, pt. xii, chs. 1 and 2).

Aupaga—Same as Kamboja (*Mārkaṇḍeya P.*, ch. 57).

Avagāṇa—Afghanistan (*Bṛhat-Saṃhitā*, ch. 10). See Kamboja.

Avanti—1. Ujjin (*Pāṇini*, iv, 176; *Skanda P.*, Avanti Khanda, ch. 40); it was the capital of Mālava (*Brakma P.*, ch. 43). 2. The country of which Ujjin was the capital (*Anurgharāḍya*, Act vii, 109). It was the kingdom of Vikramāditya (see Ujjayini). In the *Geṇḍa Sūtra* (*Dīgha-Nikāya*, xix, 36), its capital is said to be Māhishmati. It is the ancient name of Malwa (*Kathākarī-sāgara*, ch. xix). Avanti has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India*, p. 28).

Avāntika-Kaśetra—Avani, a sacred place in the district of Kolar in Mysore, where Rāmachandra is said to have halted on his way from Laṅkā to Ayodhyā.

Avanti-Nadi—The Sāpra. Ujīn stands on this river.

Ayodhana—Pāk-Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India*, JASB., vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shahab Shakar Ganj.

Ayodhyā—Oudh, the kingdom of Rāma. At the time of the Rāmāyana (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikā or Sai between the Guntī and the Ganges. During the Buddhist period, Ayodhyā was divided into Uttara (Northern) Kośala and Dakṣiṇa (Southern) Kośala. The river Sarayū divided the two provinces. The capital of the former was Śrāvastī on the Raptī, and that of the latter was Ayodhyā on the Sarayū. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahākośala extended from the Himalayas to the Ganges and from the Rāmgangā to the Gandak. The ancient capital of the kingdom was also called Ayodhyā, the birth-place of Rāmachandra. At a place in the town called Janmasthan he was born; at Chirodaka, called also Chirashāgara, Daśaratha performed the sacrifice for obtaining a son with the help of Rishyaśringa Rishi; at a place called Tretā-ki-Thākur, Rāmachandra performed the horse-sacrifice by setting up the image of Sītā; at Ratnagandhāra, he held his council (*Muktikopaniṣad*, ch. 1); at Svargadwāram in Fyzabad, his body was burned. At Lakṣmāṇa-kunda, Lakṣmāṇa disappeared in the river Sarayū. Daśaratha accidentally killed Saravaṇa, the blind Rishi's son, at Majhaurā in the district of Fyzabad. Ādinātha, a Jaina Tīrthāṅkara, was born at Ayodhyā (Führer's *M.H.I.*). Cunningham has identified the Saguira Parvata with the Kālakārāma or Pūrvārāma monastery of the *Mahāyāna*, the Mani Parvata with Asoka's Stūpa mentioned by Hsien Tsiang, the Kubera Parvata with the Stūpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Mani Parvata is said to be a fragment of the Guṇḍhamādana mountain which Hanumāna carried on his head on his way to Laṅkā. The sacred places at Ayodhyā were restored by Vikramāditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindāban were restored by Rupa and Saṅātana in the sixteenth century A.D. Ayodhyā is the Sāketa of the Buddhists and Sagada of Ptolemy (*see Sāketa*).

Ayudha—The country lying between the Vitastā (Jhelum) and the Sindhu (Indus). Same as Yaudheya.

B

Bachmati—The river Bāgmati in Nepal. Eight out of fourteen great Tirthas of Nepal have been formed by the junction of the Bāgmati with other rivers. The names of the eight Tirthas are :—Panya, Śānta, Śaṅkara, Rāja, Chintāmaṇi, Pramodā, Śatalakṣaṇa, and Jayā. The source and exit of the Bāgmati are two other Tirthas. Same as Bhāgmati.

Badari—The O-cha-li of Hsien Tsiang. It has been identified by Cunningham (*Anc. Geo.*, p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvira of the Pauranic period. According to the *Bṛhat-jyotiṣhārṇava*, Edar is a corruption of Ilva-durga. It is situated on a river called Hiranyanadi. The name of Badari is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (*JASS.*, 1841, p. 821).

Badari—See Badarikāserama.

Badarikāserama—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrinagare. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengalagā (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot spring called Tapanaṅgudā, the existence of which, no doubt, led to the original selection of this spot; it is situated on the Gandhamādhana mountain (*Asiatic Researches*, vol. XI, article x; *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Śaṅkarācārya in the eighth century A.D. It was also called Badari and Bisālā Badari (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches*, vol. XI, article x.

Badava—Same as Jvālāmukhi (see *Mahābhārata*, Vana, ch. 92).

Baggunudā—Same as Bhāgmati.

Bāgmati—A sacred river of the Buddhists in Nepal. The river is also called Bāchmati as it was created by the Buddha Kṛakucchanda by word of mouth when he visited Nepāla with people from Gauda-deśa. Its junctions with the rivers Maruārikā, Maṇi-rohini, Rājamaṇjari, Ratnāvalī, Chārumati, Prabhāvatī and Trivenī, form the Tirthas called Śānta, Śaṅkara, Rājamaṇjari, Pramodā, Śatalakṣaṇa, Jayā and Gokarna respectively (*Saṅgamaḥ Purāṇa*, ch. v; *Vaṇḍa P.*, ch. 215. See also Wright's *Hist. of Nepal*, p. 99).

Bahela—Baghelchand in Central India. It has been placed with Kārusha (Rawa) at Virūdhvāmāla (*Vāmana P.*, ch. 13). Rawa is also called Baghlikhand (*Thornton's Gazetteer*).

Bāhika—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vāhika (see *Mbh.*, Sabhā, ch. 27, where Vāhika is evidently used for Vāhika); it was conquered by Arjuna. According to the *Mahābhārata* (*Karna P.*, ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvi and Āpagā (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Bakh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; *Ind. Ant.*, I, 122). See *Takṣa-deśa*. Bāhi and Hika were names of two *Asuras* of the Bias river after whom the country was called Vāhika. (*Mbh.*, *Karna P.*, ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyaṇa* (Ayodhyā K., ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

Bāhūdā—The river Dhabālū now called Dhamela or Rukh-Rapti, a border of the Rapti in Oudh. The covered arm of Mithi Likhāta was restored by bathing in this river; hence the river is called Bāhūdā (*Mahābhārata*, Śānti, ch. 22, *Harivamśa*, ch. 12). But in the *Śiva Purāṇa* (Pt. VI, ch. 60) it is said that Gauri, the grandmother of Māndhātā, was turned into the river Bāhūdā by the curse of her husband Prasenajit. It has been identified by Mr. Fargiter with the Rātugāṅgā which joins the Ganges near Kanauj (see his *Mahābhārata P.*, ch. 57). See *Ikshumati*. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahābhārata*, Vana, ch. 87).

Bahulā—A Sakti Pīṭha near Kāṭya in Bengal (*Tantrachudāmaṇi*).

Baibhrāja-Sarovara—Same as Mānasa-sarovara (*Harivamśa*, ch. 23).

Baidīha—See *Bidid* (Brahma P., ch. 27).

Baidūrya-Parvata—1. The island of Māndhātā in the Narbada, which contains the celebrated temple of Omkāranāth, was anciently called Baidūrya-Parvata (*Skanda P.*, Roṣa-Kh.). 2. It has been identified by Yule (*Mareo-Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarāt near the source of the river Visvāmitrā which flows by the side of Baroda (Varāhamihira's *Bṛhat-Saṃhitā*, ch. 14; *Mahābhārata*, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidūrya or Beryl (cat's eye) mines (*Mbh.*, Vana, chs. 81, 121).

Baidyanātha—1. See *Chitābhūmi*. It is a place of pilgrimage (*Padma P.*, Uttara Kh., ch. 59). 2. In the district of Kangra in the Panjab. Same as Kīragrāma (*Matya P.*, ch. 123). [Temples of Baidyanātha are:—In Deogañ in the Sonthal Perganna in Bengal (*Hṛdya-Dharmā P.*, pt. I, ch. 14). See *Chitābhūmi*. For the establishment of the god and the name of Baijnāth (Baidyanātha), see Mr. Bradley-Birt's *Story of an Indian Upland*, ch. 21. 3. In Dabhoi, Gujarat (*Ep. Ind.*, vol. 1, p. 21). 3. In Kīragrāma on the east of the Kangra district, 30 miles east of Kot Kangra on the Beas river (ancient Kandukā-binduka) in the Panjab (*Ep. Ind.*, vol. 1, p. 97).]

Baidyuta-Parvata—A part of the Kailāsa range at the foot of which the Mānasa-sarovara lake is situated. It is evidently the Guria range on the south of lake Mānasa-sarovara; the Saraju is said to rise from this mountain (*Brahmāṇḍa P.*, ch. 51). A Mānasa-sarovara is situated in the Kailāsa mountain (*Rāmāyaṇa*, Bāla-k., ch. 24). Baidyuta mountain is a part of the Kailāsa range.

Balhāyanti—Same as Begavati (*Devī-Bhāgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 311).

Baljayanti—Banavāsi in North Kanara, the capital of the Kadambas. Same as Krāuñchapura. It is mentioned as Vajjayantra in the *Rāmāyaṇa* (Ayodhyā K., ch. 10). It has also been identified with Bijayadurg by Sir R. O. Bhandarkar (*Early History of the Dekkan*, p. 33).

Baikaṇṭha—A place of pilgrimage about 22 miles to the east of Tinnevely visited by Chaitanya (*Chaitanya-charitamṛta*). It is situated on the river Tēnraparai in Tinnevely. It is also called Śrīvāikāṇṭham.

Balranta-Nagara—Where Bhīṣma places the scene of his drama *Avināśala*. It was the capital of a king named Kuntī-Bhoja (*Ibid.*, Act VI). It is mentioned in the *Haraha-charita* (ch. vi) as the capital of Rantideva. See *Kuntī-Bhoja* and *Rantideva*.

Bairāṭa-Pattana—The capital of the old kingdom of Govisana, visited by Hsuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kaimosi (Führer's *MAI*, p. 40).

Baisālī—Besāḍ in the district of Muzaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gandak (General Cunningham's *Anc. Geo.*, p. 443, and *Rāmāyaṇa*, *Adikāṇḍa*, ch. 47). The *Rāmāyaṇa* places Bīsālī on the northern bank of the Ganges and the *Arva Kāṇḍa* (ch. 39) on the river Balgamati. The Pargana Basārū, which is evidently a corruption of Baisālī, is situated within the sub-division of Hājipur. Baisālī was the name of the country as well as of the capital of the Vrijjīa (Vajjīa) or Licchaviya who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaisālī. The small kingdom of Vaisālī was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaisālī and the Vajjīa had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahāvana (Great Forest) monastery called Kutāgāraśālā or Kutāgāra hall, rendered as "Gabled Pavilion" by Rhys Davida (*Chullavagga*, ch. v, sec. 13, and ch. 2, sec. 1; *SBE*, vol. XI), which was situated on the *Mārkaṭa-hruda* or monkey-tank near the present village of Bakhra, about two miles north of Besāḍ, and near it was the tower called Kutāgāra (double-storeyed), built over half the body of Ānanda. About a mile to the south of Besāḍ was the Mango-garden presented to Buddha by the courtesan Ānradārikā called also Āmbapālī. Chāpāla was about a mile to the north-west of Besāḍ, where Buddha hinted to Ānanda that he could live in the world as long as Ānanda liked, but the latter did not ask him to live. The town of Baisālī, which was the capital of Videha at the time of Buddha and Mahāvira, consisted of three districts: Baisālī or Baisālī proper, Kuṇḍapura or Kuṇḍagana (the birth-place of Mahāvira, the twenty-fourth or last Tirthaṅkara of the Jains), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Uttarapanchal*, p. 4 n.; *Āśādhiga Sūtra*, and *Kaṭṭha Sūtra* in *SBE*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bāhukārāṇa viṭhāra in 413 B.C., but according to Max Müller in 377 B.C., in the reign of Kāśāpaka, king of Magadha, under the presidency of Revata who was one of the disciples of Ānanda (Turnour's *Mahāvaṃsa*, ch. iv). Baisālī, however, has been identified by Dr. Hoey with Chirāṇḍ, seven miles to the east of Chapra on the Ganges (see Chirāṇḍ in Pt. II). At Beluva (modern Belwa, north-east of Chirāṇḍ), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpāla (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titārī, west of Sevan, has been identified by him with the forest, the fire of which was extinguished by the Titar or partridge. The name of Satnamālā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhaktā-Pushkara) is shown to be the place where Droṇa divided the relics among the seven princes. The country to the east of the river Daka near Sevan was the country of the Mallas. The river Shi-lai-na-fa-ti (Savaravati) of Hsuen Tsiang has been identified with the river Sondi. Dr. Hoey identifies Besāḍ with the town of the Monster Fish, *Vasāḍāya* (really porpoise) [*JASB*,

vol. LXIX.—"Identification of Kusinara, Vaisali and other Places" and my article on "Chirand in the district of Saran" in *JASS*, vol. LXXII. The places where Buddha resided while in Vaisali are Udens-Mandira, Gantana-Mandira, Saptambaka-Mandira, Bahuputraka-Mandira, Saranda-Mandira, and Chāpāla-Mandira (*Mahā-parinibbāna Sutta*, ch. 3; Spence Hardy's *M.H.*, p. 343). For the names of other places in Balasāli where Buddha resided, see *Dīyāvadāna* (Jewell's ed., chs. xi, xli).

Balskya—Same as **Basyā** (*Brahma P.*, ch. 27).

Baitarapt—1. The river Baitara in Orissa: it is mentioned in the *Mahābhārata* as being situated in Kāśyā (Vana Parva, ch. 113). Jāipur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassain. This sacred river was brought down to the earth by Parasurāma (*Padma P.*, Tugāri Māhātmya; *Matsya P.*, ch. 113; Da Cunha's *History of Chand and Bassain*, pp. 117, 122). 3. A river in Kurukshetra (*Mbh.*, Vana, ch. 83). 4. A river in Garwal on the road between Kodāra and Badrinātha, on which the temple of Gopēsvara Mahādeva is situated.

Bikṣāṭaka—A province between the Bay of Bengal and the Śrī-gaṇṇa hills, south of Hyderabad in the Deccan. The Kaṭakā Yavana reigned in this province and Vindhyaśakti was the founder of this dynasty (*Vishnu P.*, IV., ch. 24; Dr. Bhau Daji's *Brief Survey of Indian Chronology*). See, however, **Kūṭila**.

Bakrevara—Bakranāth, one of the Śakti Pīthas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranāth, the name of the goddess being Mahishamardīni. There are seven springs of hot and cold water (*Tantra-chudāmāni*).

Bakrevari—The river Bākā which flows through the district of Bardwan in Bengal.

Bakshu—The river Oxus (*Matsya P.*, ch. 101; cf. *Chakshu* in *Brahmaṇḍa P.*, ch. 51; see *Sabdarūpadeśa* s.v. Naḍi) Wakh, the archetype of Oxus, is at a short distance from the river (Ibn Hualkū's *Account of Khorezm* in *JASS*, XXII, p. 176).

Balabhi—Wals or Wallay, a seaport on the western shore of the gulf of Cambay, in Kathiawad, Gujarat, 18 miles north-west of Bhaonagar (*Dakṣamāra-charita*, ch. vi; *JRAS.*, vol. XIII (1852), p. 146; and Cunningham's *Anc. Geo.*, p. 318). It is called Vamīlapura by the inhabitants. It became the capital of Saurāshtra or Gujarat. It contained 84 Jaina temples (*JRAS.*, XIII, 159), and afterwards became the seat of Buddhist learning in Western India in the seventh century A.D., as Nālandā in Eastern India (Hsüing's *Record of the Buddhist Religion* by Takakura, p. 177). The Valabhi dynasty from Bhātarka to Śīlāditya VII reigned from cir. A.D. 465 to 766. For the names of kings of the Valabhi dynasty, see Dr. Bhau Daji's *Literary Remains*, p. 113; *JASS*, 1838, p. 266 and Kielhorn, "List of Inscriptions of N. India," *Ep. Ind.*, Vol. VIII, App. Bhartphari, the celebrated author of *Bhāṣī-Kāvya*, flourished in the court of Śrīdharaśena I, king of Valabhi, in the seventh century. Bhadrabāhu, the author of the *Kalpasūtra*, flourished in the court of Dhruva Sena II (see Dr. Stevenson's *Kalpasūtra*: Preface). See **Anandapura**.

Bālīka—1. The country between the Bias and the Sutlej, north of Kekaya (*Rāmāyaṇa*, Ayodhyā, ch. 78). The *Trikaṇḍa-śeṣa* mentions that Vālīka and Trigarta were the names of the same country (see Trigarta). The *Mahābhārata* (Karna Parva, ch. 44) says that the Vālīkas lived on the west of the Ravi and Āpagā rivers, i.e., in the district of Jhang (see Bālīka). The Madras, whose capital was Śākala (Sangala of the Greeks), were also called Vālīkas. Bālīka is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vālīkas of Sindhu (*JASB.*, 1838, p. 630). See Bālīka. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan (*Bṛhat-saṃhitā*, ch. 18 and *JASB.*, (1838) p. 630). About 250 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Græco-Bactrian dominion was overwhelmed entirely about 120 B.C. by the Yue-chi, a tribe of the Tartars (see Śākadvīpa). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kāvja, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathustra (Zoroaster) is a corruption of Zarat Tvastri or "Praiser of Tvastri," Tvastri being the chiseller and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p. 55). From the *Brahma Purāṇa* (chs. 89 and 132), Tvastṛā and Viśvakarmā (the architect of the gods) appear to be identical, as well as their daughters Ushā and Savitṛā, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbet-ul-Islam (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Græco-Bactrian alphabet, see *JASB.*, IX (1840), pp. 449, 627, 733; for Bactrian coins, see *JASB.*, X, (1842), p. 130.

Ballalapurī—The capital of Ādiśūra and Ballāla Sena, kings of Bengal, now called Rāmpāla or Ballālabādī, about four miles to the west of Munshiganj at Bikramapura (q.v.) in the district of Dacca. The Sena Rājās, according to General Cunningham (*Arch. S. Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. S. Rep.*, vol. III, p. 163). The remains of Ballāla Sena's fort still exist at this place. It is said to have been founded by Rājā Rāma Pāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vīrabhāpāla III and father of Madanapāla. The five Brahmans, who came to Bengal from Kanauj at the request of Ādiśūra, are said to have revived a dead post by the side of the gateway of the fort into a Gujāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādiśūra Jayanta or Ādiśūra, who ascended the throne of Gour in A.D. 732, caused the five Brahmans to be brought from Kanauj for performing a Putreshtī sacrifice, and he gave them five villages to live in, namely, Pañchakoṭī, Harikoṭī, Kāmakōṭī, Kāśkagrāma and Baṭagrāma, now perhaps collectively called Pañchastūra, about a mile from Rāmpāla. Ballāla's father Vijayaseena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballāla Sena, who ascended the throne in A.D. 1110, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumba of Manipur, the Bābā Adam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballālapurī, at the instigation of Dharina Gīri, the mahanta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna, whom the king had insulted and banished from his kingdom (Ānanda Bhūṭa's *Ballāla-Charita*, chs. 26 and 27). Bāyādumba or Bābā Adam's tomb is half a mile to the north of Ballāla-bāḍī. Vikramapura was the birth-place of Dipaṅkara Śrī Jñāna, the great reformer of Lamaism in Tibet, where he went in A.D. 1035, and was known by the name Atiśa. Rāmpāla was also the capital of the Chandra and Varma lines of kings.

Bālmiki-Asrama—Bithur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vālmiki, the author of the *Rāmāyaṇa*. Sītā, the wife of Rāmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vālmiki at the hermitage is situated on the bank of the Ganges (*Rāmāyaṇa*, Uttara, ch. 58). Sītā is said to have been landed by Lakshmana, while conveying her to the hermitage, at the Sacī-ghāt in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmāvarta-ghāt at Bithur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Rāmachandra, in a fight for the *Aśvamedha* horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bāloksha—Beluchistan. The name occurs only in the 57th chapter of the *Avadāna-Kalpavṛkṣa*. From the names of other places and that of Milinda, perhaps the Greek king Menander, mentioned in that chapter, Bāloksha appears to be the country of the "Balokshās" or Belachis. It is called Belokshi in the *Bodhisattvavardana-Kalpasūtra* (Dr. R. Mitra's *Sans. Buddh. Literature of Nepal*, p. 60). Beluchistan was formerly a Hindu kingdom and its capital Kelat or Kalat (which means fort) was originally the abode of a Hindu ruler named Sewāmal, after whom the fort there was called Kalat-i-Sewa, now known by the name of Kalat-wa-Neecharah. One of the most ancient places in Beluchistan is the island called Śata-dvīpa (popularly known as Saṅga-dvīpa) or the island of Sata or Astola (Astula or Kālī), the Asthala of Ptolemy and Satalishefale of Hiuen Tsiang (Astuleśvara), just opposite the port of Pasānee (Pāshāni, which is evidently the Pāshāni of *Bodhisattvavardana-Kalpasūtra*). According to tradition, it was once inhabited, but the inhabitants were expelled by the presiding goddess Kālī in her wrath at an incest that was committed there. Śata-dvīpa is the Karmine of Nearchus, which is a corruption of Kālyana or the abode of Kālī. There is still a Hindu temple at Kalat, which is dedicated to Kālī or Durgā, and which is believed to have been in existence long before the time of Sewa. Another place of Hindu antiquity in Beluchistan is the temple of Hiṅglij (see *Hiṅgula*). Mustang also contains a temple of Mahādeva (*JASB*, 1843, p. 473—"Brief History of Kalat" by Major Robert Leech).

Bālabāhīnī—The river Bāgīn in Bandellkhand, a tributary of the Jamunā [*Skanda P.*, Āraṇya Kh. (Revā Kh., ch. 4)].

Bālukesvara—The Malabar Hill near Bombay, where Paraśurāma established a Liṅga called Vālukesvara Mahādeva (*Skanda P.*, Sāhya Kh., Pt. 2, ch. I; *Ind. Ant.*, III (1874), p. 248).

Bāmanasthali—Banthali near Junāgadh.

Bamri—Same as Bāvera. See **Babylon**.

Bansa—Same as Batsya; (*Jātaka*s, VI, 120).

Bansadhārā—The river Bapsādhārā in Ganjam, on which Kolligopatam is situated (Pargiter's *Mārkandēy P.*, ch. 37, p. 305; *Imperial Gazetteer of India*, s.v. *Ganjam* and *Vansadhārā*).

Bapsagūṇma—A sacred reservoir (kuṇḍa) on the tableland of Amarakantaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Nerbada (*Mahābhārata*, Vana, ch. 83).

Bana—1. The twelve Vanas of Mathurā-maṇḍala or Brāja-maṇḍala are Madhuvana, Tālavana, Kumudavana, Vṛndāvana, Khasiravana, Kāmyakavana, Bahulāvana on the western side of the Jamunā; Mahāvana, Vilva-vana, Loha-vana, Bhāṇḍira-vana, and Bhadravana on the eastern side of the Jamunā (Lochana Das's *Chaitanya-maṇḍala*, III, p. 192; Growse's *Mathurā*, p. 54). The *Vārāha P.* (ch. 153) has Viṣṇusthāna instead of Tālavana, Kuṇḍa-vana instead of Kumuda-vana, and Bakula-vana instead of Bahulāvana. 2. Same as *Aranya* (*Subākalakṣṇa*). 3. The seven Vanas of Kurukshetra are:—Kāmyaka, Aditi, Vyāsa, Phāṇki, Sūrya, Madhu, and Śīta (*Vāmana P.*, ch. 34). 4. For the Himalayan *vanas* or forests as Nandana, Chaitranātha, etc., see *Matsya P.*, ch. 120.

Bānapura—1. Mahābālipura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Paurāṇic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābālipura, see *JASB.*, 1853, p. 656.

2. Same as **Śaṇṭipura**.

Banavāsi—1. North Kanara was called by this name during the Buddhist period (*Hori-vamśa*, ch. 94). According to Dr. Bühler, it was situated between the Ghats, the Tuṅga-bhadrā and the Baradā (*Introduction to the Vihāraśikṣasāra*, p. 34, note). 2. Same as **Krauñchapura** in North Kanara. A town called Banavāsi (Banavāsi) on the left bank of the Varadā river, a tributary of the Tuṅgabhadrā, in North Kanara mentioned by Ptolemy (McCrindle's *Ptolemy*, p. 176) still exists (*Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 188). Banavāsi was the capital of the Kadamba dynasty (founded by Mayūravarma) up to the sixth century when it was overthrown by the Chalukyas. Aśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as **Jayanti** and **Valjayanti**. In the *Banavāsi-Mahātmya* of the *Skanda Purāṇa*, Banavāsi is said to have been the abode of the two Dāityas, Madhu and Kaiṭabha, who were killed here by Viṣṇu. The temple of Madhukēśvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's *History of Chaul and Bassein*).

Bahayu—Arabia (T. N. Tarakavāchaspati's *Sāhityasamamāhāra*; *Rāmāyaṇa*, Ādi, ch. vi).

It was celebrated for its breed of horses (*Arthashastra* of Kautilya Bk. II, *Āśvāśhyakṣa*). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS.*, vol. XV) was Arbaya. It appears from Ragouin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanāya with Arabia appears to be conjectural (see Griffith's *Rāmāyaṇa*, Vol. I, p. 42 note). Āraba (Arabia) has been mentioned by Varāhamihira who lived in the sixth century A.D. (*Bṛhat-saṃhitā*, XIV, 17). The *Padma P.* (*Svarga*, Ādi, ch. iii) mentions the Vāṇyavas (people of Vanāyu) among the tribes of the north-western frontier of India.

Baiga—Bengal. "In Hindu geography," says Dr. Francis Buchanan, "Baiga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaiga is to the centre of this territory, and Aiga to its western limits" (Beveridge's "*Buchanan's Records*" in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhanu Daji, Baiga was the country between the Brahmaputra and the Padma (*Literary Remains of Dr. Bhanu Daji*). It was a country separated from Pundra, Samha and Tāmralipta at the time of the *Mahābhārata* (*Sabhā P.*, ch. 20). Bengal was divided into five provinces: Pundra or North Bengal; Samatata or East Bengal; Karna-suvarga or West Bengal; Tāmralipta or South Bengal; Kāmarupa or Assam (Hiuen Tsiang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballāla Sena: Barendra and Baiga to the north of the Ganges, and Rādhā and Bāgdi to the south of the river (but see *JASB.*, 1873, p. 311); the first two were separated by the Brahmaputra and the other two by the Jalangi branch of the Ganges. Barendra, between the Mahānandā and Karotoyā corresponds to Pundra, Baiga to East Bengal, Rādhā (to the west of the Bhāgirathī) to Karna-suvarga and Bāgdi (Samatata of Hiuen Tsiang and Bhāṭi of the *Akbarnāma*) to South Bengal (*Arch. S. Rep.*, vol. XV, p. 145, and see also Gopāla Bhaṭṭa's *Ballāla-charitam*, *Pūrva-khaṇḍa*, vs. 6, 7). Mr. Pargiter is of opinion that Baiga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Rājshālī, Pabna and Faridpur ("Ancient Countries in Eastern India" in *JASB.*, 1897, p. 85). At the time of Ādisūra, according to Devivara Ghataka, Bengal was divided into Rādhā, Baiga, Barendra and Gauda. At the time of Keśava Sena, Baiga was included in Psundravardhana (see Edilpur Inscription: *JASB.*, 1838, p. 45). The name of Baiga first occurs in the *Āitareya Āraṇyaka* of the *Rig-Veda*. According to Sir George Birdwood, Baiga originally included the districts of Burdwan and Nadia. Baiga was called Bhāgālō even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see Baigal in Part II of this work. Dr. Rājendralāla Mitra (*Indo-Aryans*, vol. II, ch. 43) gives lists of the Pāla and Sena kings [see also *Ep. Ind.*, vol. I, p. 305] (Deopālī Inscriptions regarding the Senas); *Ibid.*, vol. II, p. 160 (Rādhā Pillar Inscription); *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares); *JASB.*, 1838, p. 40 (Edilpur Inscription of Kōṭava Sena from Bakarganj). According to the copperplate inscription of Lakshmana Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Karpāta. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff's *Periplus*; Bernier's *Travels*, p. 408; Tavernier's *Travels*, Bk. III; Dr. N. Law's article, *Modern Review*, 1918. See *Saptagrāma* and *Karnasuvarga*.

Bānijagrāma—Same as Bāniyagāma.

Bāniyagāma—Vaiśālī or (Boad) in the district of Muzaffarpur (Tirhut); in fact, Bāniyagāma was a portion of the ancient town of Vaiśālī (Dr. Hoernle's *Udāsogadāsā*). See *Kundagāma*.

Baṇḍi—Same as *Karura*, the capital of Chera or Kerala, the Southern Konkani or the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 96).

Baṇḍulā—The river Manjarā, a tributary of the Godāvarī. Both these rivers rise from the Sahya-pāda mountain or Western Ghats (*Matsya P.*, ch. 113). Baṇḍulā is mentioned as Manjūlā in the *Mahābhārata*, Bhīṣma P., ch. 9.

Baṇkshu—Same as *Chakshu* (Bhāgavata P., v. 17).

Bārā—Same as *Baruṇa* (*Av. Kalp.*, 99).

Barādā—1. The river Wardha in the Central Provinces (*Mālanikāgnimitra*, Act V: *Agni P.*, ch. 109; *Mbh. Vana*, ch. 85; *Padma P.*, Ādi., ch. 39). 2. A tributary of the Tungabhadra, on which the town of Vanavāsī, the abode of the two Daityas Mudhu and Kaijābha, is situated. See *Vanavāsī* and *Vedavati*.

Barāha-kṣetra—1. Barāmūla in Kāśmīra on the right bank of the Jhelum, where Viṣṇu is said to have incarnated as Varāha (boar). There is a temple of Ādi-Varāha (see *Sākara-kṣetra*). 2. Another place of the same name exists at Nāthpur on the Kuśī in the district of Purnea below the Trivenī; see *Maṇa-Kaṇṭha* (*JASB.*, XVII, 638). It is the Kokāmukha of the *Varāha Purāṇa* sacred to Varāha, one of the incarnations of Viṣṇu (*Varāha P.*, ch. 140). See *Kokāmukha*.

Barāha-Parvata—A hill near Barāmūla in Kāśmīra [*Viṣṇu-Saṁhitā*, ch. 86; Institutes of Viṣṇu, *SBH.*, vol. VII, p. 256, note].

Barāṇa—1. Bulandshahr near Delhi in the Punjab (Growse, *JASB.*, 1883). This town is said to have been founded by Janamejaya, son of Parikṣit and great-grandson of Arjuna (*Bulandshahr* by Growse, in the *Calcutta Review*, 1883, p. 342). At Ahar, 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (*JASB.*, 1883, p. 274). A Jaina inscription also shows that it was called Udechanagara (Dr. Bühler, *Ep. Ind.*, vol. 1, p. 375). 2. Same as *Aornas* (*Ind. Ant.*, 1, 22).

Baraṇā—Same as *Baraṇā* (*Kṛma P.*, I, ch. 31).

Baraṇā—Same as *Parāṇā*.

Bārāṇasī—Benares situated at the junction of the rivers Barāṇ and Asi, from which the name of the town has been derived (*Vāmana P.*, ch. 111). It was formerly situated at the confluence of the Ganges and the Gumti (*Mbh.*, Anuśāsana, ch. 30). It was the capital of Kāśī (*Bṛmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśī formed a part of the kingdom of Kosala (see *Kāśī*). According to James Prinsep, Benares or Kāśī was founded by Kāśa or Kāśīrāja, a descendant of the Pururavas, king of Pratiṣṭhāna (see *Pratiṣṭhāna*); Kāśīrāja's grandson was Dhanvantari, Dhanvantari's grandson was Divodān, in whose

reign Buddhism superseded Śiva-worship at Benares, though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benares became part of Gauda, then governed by Mahāpāla, and Buddhism was again introduced in his reign or in the reign of his successors Śthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072—1090) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghori who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated*, Introduction, p. 8; *Vāya P.*, Uttara, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hsuen Tsang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Līgas of Mahādeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Mahēśvara, made of *tsou-shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living." The *Padma P.* (Uttara, ch. 67) mentions the names of Viśveśvara, Bāndumādhava, Maṇikarṇikā, and Jñānavapti in Kāśī (Benares). The present Viśveśvara, which is a mere *Līga*, dates its existence since the original image of the god, described by Hsuen Tsang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavapti, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Pauranic creed. The shrines of Ādi-Viśveśvara, Voṇimādhava, and the Bakarya-kunda were hoist on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Keśava is one of the oldest temples in Benares; it is mentioned in the *Prabodha-Chandrodaya Nāṭaka* (Act IV) written by Kṛṣṇa Mīra in the eleventh century A.D. The names of Mahādeva Tilabhāṇḍeśvara and Daśāśvamedheśvara are also mentioned in the *Śiva Purāṇa* (Pt. I, ch. 39). The Maṇikarṇikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Hariścandra of Ayodhyā, who became a slave to a Chāṇḍālā for paying off his promised debt (Kṣhemeśvara's *Chāṇḍā-kauṭika*; *Mārkaṇḍeya P.*, ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāṭ; at the confluence of the Barāṇ and the Ganges (Bholanath Chunder's *Travels of a Hindu*, vol. I). Benares is one of the Pīṭhas where Sati's left hand is said to have fallen, and is now represented by the goddess Annapūrṇā, but the *Tantrachūḍāmaṇi* mentions the name of the goddess as Viśālākṣhī. There were two Brahmanical Universities in ancient India, one at Benares and the other at Takṣaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, Vol. I, p. 67. Benares is said to be the birth-place of Kāśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian*, ch. xxi; *Arch.*

S. Rep., XI), nine miles to the west of Śrāvastī. Kaśyapa died at Gurupāda hill (*see* Gurupāda-giri). But according to the *Apbhakathā* of Buddhaghosha, Kaśyapa (Kaśyapa) was born at Benares and died at Mrigadēva or modern Saranāth (*JASB.*, 1838, p. 796.) In the *Yuvāṅgīya-Jātaka* (*Jātaka* IV, 75), the ancient names of Benares are said to have been Surandhana, Sudarāna, Brahmavariddhana, Pushpavati, and Rāmya.

Bārāpasī-Kataka—Kajak in Orissa, at the confluence of the Mahānadi and the Kāṭjuri, founded in A.D. 989 by Nripa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Kajak called Badabāṭi. The remains of the fort with the ditch around it still exist. For a description of the fort (Badabāṭi), see Lieut. Kittoe's "Journal of a Trip to Cuttack" in *JASB.*, 1838, p. 203. The former capitals of the Keśari kings were Bhuvaneśvara and Jāipur (Hunter's *Orissa* and Dr. B. L. Mitra's *Antiquities of Orissa*, vol. II, p. 164). Fleet's identification of Vinitapura and Vayātinagara of the inscriptions with Kajak appears to be very doubtful. The strong embankment of the Kāṭjuri is said to have been constructed by Markat Keśari in A.D. 1906. The town contains a beautiful image of Kṛṣṇa known by the name of Śākhī-Gopāla (*Chaitanya-charitāmṛta*, II, 6).

Baraśāvata—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāṇḍavas (*Führer's M.H.*, and *Mbh.*, *Adi*, ch. 148). It was one of the five villages demanded by Kṛṣṇa from Duryodhana on behalf of Yudhisṭhira (*Mbh.*, *Udyoga*, ch. 82).

Bardhamāna—1. From the *Kathā-sarit-sāgara* (chs. 24, 25), Bardhamāna appears to have been situated between Allahabad and Benares, and north of the Vindhya hills. It is mentioned in the *Mārkaṇḍeya Purāṇa* and *Vaiḍya-pañchavimśati*. 2. Bardhamāna was called Asthikagrāma because a Yaksha named Śālapāṇi had collected there an enormous heap of bones of those killed by him. Mahāvira, the last Jaina Tīrthāṅkara, passed the first rainy season at Bardhamāna after attaining Kevalinship (Jacobi's *Kalpasūtra*, *SBE.*, vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Bardhamāna is referred to as Bardhamāna-koṭi (*see* also *Mārkaṇḍeya P.*, ch. 58), where Harshavariddhana had his camp in A.D. 639. Bardhamāna-koṭi is the present Bardhankoti in Dinajpur. Hence Bardhamāna is the same as Bardhankoti. Bardhamāna is mentioned as a separate country from Balga (*Devī P.*, ch. 46). 3. Bardhamāna (Vadhamāna) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 480, as being situated near Danta. 4. The Lalitpur inscription in *JASB.*, 1883, p. 67, speaks of another town of Bardhamāna in Malwa. 5. Another Bardhamāna or Bardhamānapur was situated in Kathiāwād: it is the present Vaḍvāna, where Merutuṅga, the celebrated Jaina scholar, composed his *Prabandha-chintāmaṇi* in A.D. 1423: he was also the author of *Mahāpurushacharita*, *Shaddarśanavichāra*, &c. (Merutuṅga's *Theravāsi* by Dr. Bhaṇu Deji; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 134, and his *Preface*, p. vii.)

Barandāra—Barendra (*Devī P.*, ch. 39), in the district of Maldah in Bengal, comprising the Thānds of Gomastapur, Nawabganj, Gajol, and Maldā : it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganges, the Mahānandā, Kāmrup, and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (*JASB.*, 1875, p. 183). *See Puṇḍra-varḍhana.*

Barnu—Bannu in the Punjab : it is the Palanu of Hiuen Tsiang and Pohna of Fa Hien. It is mentioned by Pāṇini (*Cunningham's Anc. Geo.*, p. 81 ; *Ind. Ant.*, I, p. 22).

Barshāna—Barahān, near Bharatpur, on the border of the Ohhāta Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brīhabbhānu and Kīrat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa an incarnation of Nārāyaṇa has been fully described in the Purāṇas. *See Āshṭāgrāma.* Barshān is perhaps a corruption of Brīhabbhānupura. Barshān, however, was also called Barasānu, a hill on the slope of which Brīhabbhānupura was situated.

Barsha Parvata—The six Barsha Parvatas are Nēla, Nishadha, Sveta, Hemakūṭa, Himavān, and Śrīngavān (*Varāha P.*, ch. 75).

Bartraghni—Same as Brītaghni and Betravatī 2.

Baruṇā—The river Barqā in Benares (*Mahābhārata*, Bhishma, ch. 9).

Baruṇa-tirtha—Same as Bālīarāja-tirtha (*Mbh.*, Vana. 82).

Barusha—The Po-lu-sha of Hiuen Tsiang. It has been identified with Shabbazgarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

Basantaka-kṣetra—Same as Bindubāsini (*Bṛihadādharmya P.*, I, 6, 14).

Basāṭī—The country of the Basāṭis or Basata, a Tibeto-Berman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh.*, Sabha, ch. 51 ; Mr. W. H. Schoff's *Periplus*, p. 279). McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India*, p. 156 note.) It comprised the district of Rawal Pindi.

Bāsika—Same as Bāya (*Matsya P.*, ch. 113).

Baśiṣṭha-āśrama—1. The hermitage of Rishi Vasiṣṭha was situated at Mount Abu (*see Arbuda*). 2. At a place one mile to the north of the Ayodhyā station of the Oudh and Rohilkhand Railway. 3. On the Sandhyāchala mountain near Kāmarupa in Assam (*Kāthikā Purāṇa*, ch. 51).

Bāśiṣṭhī—1. The river Gumti (*Hemakesha*). 2. A river in the Ratnagiri district, Bombay Presidency (*Bomb. Gaz.*, X, pp. 6—8 ; *Mbh.*, Vana, ch. 84).

Bastrāpātha-kṣetra—*See* Girinagara.

Basudhārā-tirtha—The place where the Alakānandā (q.v.) has got its source, about four miles north of Badrināth, near the village Manāl.

Basyā—Bussein in the province of Bombay. Basyā is mentioned in one of the Kanheri inscriptions. It was included in Barālātā (Barār), one of the seven divisions of Parasurama-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Skanda Purāṇa*. The Bimalaśvara Mahādeva was destroyed by the Portuguese (Da Cunha's *Hist. of Chaul and Bassala*). It was the kingdom of the Silaharas, from whom it passed into the hands of the Yādavas in the thirteenth century (*JRAS.*, vol. II, p. 386).

Bāṭadhāna—A country mentioned in the *Mahābhārata* (Sabhā, ch. 32) as situated in Northern India; it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Vethadvipa of the Buddhist period (see *Vethadvipa*): see *JASB.*, 1902, p. 181. But this identification does not appear to be correct, as in the *Mahābhārata* (Bhisma P., ch. 9; Sabhā P., ch. 130), in the *Mārkaṇḍeya Purāṇa*, ch. 57 and in other Purāṇas, Bāṭadhāna has been named between Bālīka and Ābhira, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnair. Bāṭadhāna has, however, been identified with the country on the east side of the Satlej, southwards from Ferozepur (Pargiter's *Mārkaṇḍeya P.*, p. 312, note).

Batapadrapura—Baroda, the capital of the Gaikwar, where Kumārāpāla fled from Cambay (Bhagavanlal Indraji's *Early History of Gujarat*, p. 183).

Bātāpi—See Bātāpipura.

Bātāpipura—Badami near the Malprabha river, a branch of the Krishnā, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakeśi I, king of Mahārāshṭra (Mo-ho-la-cha of Hsien Tsiang) in the middle of the sixth century A.D.; he was the grandson of Jaya Siṅha, the founder of the Chalukya dynasty. He performed the Āsvamedha sacrifice. It was Pulakeśi II, the grandson of Pulakeśi I, who defeated Harshavardhana or Śīliditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 578, and one Jain cave temple, A.D. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Kaladgi Districts*, p. 16). Bātāpi is said to have been destroyed by the Pallava king Narasiṃhavarman I (*Ep. Ind.*, vol. III, p. 277). The name of Bātāpipura was evidently derived from Bātāpi, the brother of Ilvala (of the city of Mandimati—see *Ind. Ant.*, XXV, p. 163, note); Bātāpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vana, ch. 98). See Ilvalapura.

Batesa—Same as Batesvaranātha (*Agni P.*, ch. 109).

Batesvaranātha—Same as Śilāsāgama. The temple of Batesvaranātha is situated four miles to the north of Kabalgaon (Colgaon) on the Pātharghātā Hill called also Kasdi Hill. The *Uttara-Purāṇa* describes the rock excavations and temple of Batesvaranātha

at this place (Franklin's *Palibothra*). The rock excavations and ruins at Patharghatā are the remains of the Buddhist monastery named Bikramādī Saṅgharāma (see *Bikramādī Vihāra*).

Batsya—A country to the west of Allahabad. It was the kingdom of Rājā Udayana; its capital was Kauśāmbī (see *Kauśāmbī*). At the time of the *Rāmāyaṇa* (I, 52), its northern boundary was the Ganges.

Batsyapattana—Kauśāmbī, the capital of Batsya-śaśa, the kingdom of Batsya Rājā Parantapa and Udayana (*Kāthāsarit-sāgara*). See *Kauśāmbī*.

Bedagarbhaporī—Buxar, in the district of Shahabad in the province of Bengal (*Brahmaṇḍa P.*, Pūrva Kh., chs 1-5 called *Vedagarbha-mūḥṛit*; and *Skanda P.*, Śūta-saṃhitā, IV, Yajña Kh., 24). The word Buxar, however, seems to be the contraction of Vyāghra-sara, a tank attached to the temple of Geṇī-saṅkara situated in the middle of the town. Name as *Vikramītra-śārama*, *Siddhāśrama*, *Vyāghrasara* and *Vyāghrapura*.

Beda-parvata—A hill in Tirukkulukkenram in the Madras Presidency, on which is situated the sacred place called Pakshi-tīrtha. See *Pakshi-tīrtha* (*Devī P.*, ch. 39, *Ind. Ant.*, X, 198).

Bedāraṇya—A forest in Tanjore, five miles north of Point Calimere; it was the hermitage of Rishi Agastya (*Devī-Bhāgavata*, VII, 38; *Gangoly's South Indian Bronzes*, p. 10).

Bedasmṛiti—It is the same as *Bedasrutī*. (*Mbh.*, Bhishma, ch. 9).

Bedasrutī—1. The river Baṭta in Oudh between the rivers Tonse and Gunti (*Rāmāyaṇa*, Ayodhyā, ch. 49). 2. The river Beṣṭā in Malwa. The name of *Bedasrutī* does not appear in many of the *Purāṇas*, only the river *Bedasmṛiti* being mentioned.

Bedavati—1. The river Hagari, a tributary of the Tungabhadra in the district of Bellary and Mysore (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, vol. XXX (Fleet)). But see *Varāha P.*, ch. 85. The river Baradā or Bardā, southern tributary of the Kṛishṇā, the Baradā of the *Agni Purāṇa*, CIX, 22 (*Pargiter's Māhābhārata P.*, p. 303). See *Baradā*.

Bedisa-girl—Same as *Bessanagara* (*Oldenberg's Dipavamsa*) and Bidiś or Bhiśa, 26 miles north-east of Bhopal in the Gwalior State.

Begā—Same as *Begavati* (*Padma P.*, Śrībhū, ch. 11).

Begavati—1. The river Baiga or Bygi in the district of Madura (*Śaṅk P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; *Mackenzie Collection*, pp. 142, 211). The town of Madura is situated on the bank of this river. 2. Kāśchīpura or Conjeveram stands on the northern bank of a river called *Begavati*.

Behat—The river Jhelum in the Punjab.

Beltara—Berat, Yerulā, Elara, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Bṛhat-saṃhitā*, XIV, 14).

Benā—The river Wain-Gangā in the Central Provinces (*Padma P.*, Ādi kh., ch. 3). Same as *Benya*. It is a tributary of the Godāvari (*Mbh.*, Vana, ch. 85; *Padma P.*, Svarga (Ādi), ch. 19).

Benākataka—Warangal, the capital of Telūgana or Andhra. (*Literary Remains of Dr. Bhanu Dutt*, p. 107).

Benāgi—The capital of Andhra, situated north-west of the Elar lake between the Godāvari and the Kṛishṇā in the Kātina district. It is now called Begl or Poldn-Begl (Sewell's *Sketch of the Dynasties of Southern India*, p. 90). Viṣṇuvardhana, brother of Pulakaṣṭha II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see Andhra). Its name is mentioned in the *Vīṣṇuvardhanacharita*, VI p. 26 (see Bühler's note in the *Introduction* to this work at p. 35). From the capital, the country was also called Benāgi-śāha which according to Sir W. Elliot, comprised the district between the Kṛishṇā and the Godāvari (*JRAS*, vol. IV). It is now called the Northern Circars (Dr. Wilson's *Indian Census*, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godāvari and on the south the Kṛishṇā (*Bomb. Gaz.*, vol. I, Pt. II, p. 280).

Benī—1. A branch of the Kṛishṇā (*Padma P.*, Uttara, ch. 74), same as Benvā. 2. The Kṛishṇā itself.

Benī-gaṅgā—The river Wain-Gaṅgā : see Benva (*Bṛhat-Siva P.*, Uttara, ch. 20).

Benkata-giri—The Tirumalaḥ mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Kāmānuja, the founder of the Śrī sect of the Vaiṣṇavae, established the worship of Viṣṇu called Vēṅkaṭasvāmī or Bālāji Bīṣṇanātha in the place of Śiva in the twelfth century of the Christian era, same as Tripati. See *Śrīraṅgam*. The *Padma Purāṇa* (Uttara kh., ch. 90) mentions the name of Kāmānuja and the Vēṅkaṭa hill. See Tripati. Benkātādri is also called Śeṣhādri (*Ep. Ind.*, vol. III, p. 240; *Skanda P.*, Viṣṇu kh., chs. 16, 35). For the list of kings of Vēṅkaṭagiri, see *JASB.*, (1838) p. 516.

Benugrāma—Same as Sugandhāvartī.

Benūvana vihāra—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha when he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (I, 22, 17) that Vepurena, which was the pleasure-garden of king Seniya (Śrenika) Bimbisāra was not too far from the town of Rājagṛīha nor too near it (see Gṛivrajapura). It was situated outside the town at a short distance from the northern gate at the foot of the Rāibhāra hill (*Baill's Fa-Kwa-Ki*, ch. xxx; *Asa. Kalp.*, ch. 38).

Benvā—1. The Benā, a branch of the Kṛishṇā, which rises in the Western Ghats. Same as Benī. 2. The Kṛishṇā. 3. The river Wain-Gaṅgā, a tributary of the Godāvari, which rises in the Vindhya-pāda range (*Mārkandeya P.*, ch. 57). Same as Benā. It is called Benī Gaṅgā (*Bṛhat-Siva P.*, Uttara, ch. 20).

Bemya—Same as Benā : the river Wain-Gaṅgā.

Bessanagara—Bessnagar, close to Sanchi in the kingdom of Bhopal, at the junction of the Besāli or Bes river with the Betva about three miles from Bhilsa. It is also

called Chetiya, Chetiyanagara, or Chetyagiri (Chaitiyagiri) in the *Mahāvastu*. It was the ancient capital of Daśārṇa. Asoka married Devi, the daughter of the chieftain of this place, on his way to Ujjayini, of which place, while a prince, he was nominated governor. By Devi, he had twin sons, Ujjeniya and Mahinda and a daughter Saṅghamitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gaya. Asoka was the grandson of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Vishnu, as *Garuda-dhara*, in the reign of Antialcidas, a Bactrian king who reigned about 150 B.C. See *Chetyagiri*.

Bethadipa—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadipa obtained an eighth part of the relics of Buddha's body after his death (*Mahāparinibbāna Sutta*, ch. vi). See *Kusdnagara*. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandgaḍ (Lauriya Nandangad) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the stūpa which had been built over the relics of Buddha by the Brahmins of Bethadipa. At a short distance from these ruins stands the lion pillar of Asoka containing his edicts. Dīpa in Bethadipa is evidently a corruption of *Dhāpa*, which again is a corruption of *Dāgaba* or *Dhātugarbha* or *Stūpa* containing Buddha's relics [cf. *Mahāsthana*, the ancient name of which (*Sitā-dhapa* or *Sitā-dhātugarbha*) was changed into *Sitā-dīpa*]. The change of *Dīpa* into *Dia* is an easy step. Hence it is very probable that from Betha-dia comes Bethia.

Betravati—1. The river Betra in the kingdom of Bhupal, an affluent of the Jamunā (*Meghadūta*, Pt. I, 25), on which stands Bhīma or the ancient Vidiśā. 2. The river Vitrak, a branch of the Sāharmati in Gujarat (*Padma P.*, Uttara, ch. 53, on which Kaira (ancient Kheṣaka) is situated [*JASB.* (1838) p. 108]. Same as *Bjitragni* and *Bartraghal*.

Bhaddiya—It is also called Bhadiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my "Notes on Ancient Aśga" in *JASB.*, X, (1914), p. 337]. Mahāvira, the last of the Jaina Tirthaṅkaras, visited this place and spent here two Pajjusanas (rainy-season retirement). It was the birth-place of Viśākhā, the famous female disciple of Buddha (see *Bravasti*). She was the daughter of Dhanañjaya and grand-daughter of Mandaka, both of whom were treasurers to the king of Aśga. Buddha visited Bhaddiya (*Mahāvastu*, V, 8, 3), when Viśākhā was seven years old and resided in the Jātiyāvana for three months and converted Bhaddaji, son of a rich merchant [*Mahāvastu*, V, 8; *Mahā-Panāda-Jātaka* (No. 264) in the *Jātakas* (Cam. Ed.), vol. II, p. 229]. Viśākhā's father removed to a place called Sāketa, 21 miles to the south of Srāvastī, where she was married to Pūrṇavariddhana or Pūnyavardhana, son of Migāra, the treasurer of Prasennajit, king of Srāvastī. She caused Migāra, who was a follower of Nigrantha-Nāthaputra, to adopt the Buddhist faith, and hence she was called Migāramātā (*Mahāvastu*, VIII, 51; Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 226). It appears that at the time of Buddha, the kingdom of Aśga had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvastu*, VI, 34; Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadra—It is evidently the Yarkand river on which the town of Yarkand is situated; it is also called Zarafshan (*Viśva P.*, Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P.*, V, 17).

Bhadrakata—1. Karnapura or Karnali, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (*Mahā-Śiva-Purāṇa*, Pt. 1, ch. 15, and *Mahā-Bhārata*, Vana P., ch. 84). See Braṇḍī. 2. A sacred *hrada* (lake or reservoir) in Trinetra-vara or modern Than in Kathlawad (q.v.) (*Kūrma P.*, I, 34; *Skanda P.*, Prabhāsa Kh., Arbada, ch. 9).

Bhadrāvati—Bhājala, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati. It was the capital of Yuvanāśva of the *Jaimini-Bhārata*. Cunningham has identified Bhadrāvati with Bhilsa (*Bhilsa Topes*, p. 364; *JASB.*, 1847, p. 745). Buci, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati: it contains many ruins, (*JASB.*, XIX, p. 537). The *Padma-Purāṇa* (Uttara, ch. 30) places Bhadrāvati on the banks of the Sarasvatī. In the *Jaimini-Bhārata*, ch. 6, Bhadrāvati is said to be 20 Yojana distant from Hastināpura. Ptolemy's Bardaothis has been identified with Bhadrāvati: he places it to the east of the Vindhya range (McCrindle's *Ptolemy*, p. 162), and it has been considered to be identical with Bhārhut (*Arch. S. Rep.*, XXI, p. 92).

Bhadrika—Same as Bhaddiya (*Kālyāṇa*, ch. vi). Mahāvira spent here two Pājjusanas.

Bhāganagara—Hyderabad in the Deccan.

Bhāgprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishtira from Duryodhana (see *Pāṇiprastha*). It is situated on the bank of the Jamuna in the district of Mirat.

Bhāgirathī—Same as Gangā (*Harivamśa*, I, ch. 15).

Bhāgvatī—The river Bāgmati in Nepal: Baggumadā of the Buddhists (*Chullavagga*, Pt. XI, ch. I).

Bhāṅkapura—Bhāṅgaon, the former capital of Nepal. It was also called Bhagatapattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Sīṃhanātha-Lakṣmī (Padmapāṇi) from Putalaka-parvata in Assam to the city of Lalitapathan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shad-akṣhari (six-lettered) Mantra "Om Maṇi padme ḥum" so commonly used in Tibet is an invocation of Padmapāṇi: it means "The mystic triform Deity is in him of the Jewel and the Lotus," i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.

Bhālānasab—Bolan (pass). It is mentioned in the *Bigveda* (Macdonell and Keith: *Vedic Index of Names and Subjects*, vol. II, p. 99).

Bhālāta—A country situated by the side of Suktimāna mountain: it was conquered by Bhīma (*Mbh.*, Sabhā, ch. 30). It is also mentioned in the *Kalki-Purāṇa* as being conquered by Kalki. Bhālāta is a perhaps corruption of Bhar-rāshṭra. The name does not appear in the other *Purāṇas*.

Bharadvāja-āśrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyaṇa*, Ayodhya K., ch. 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj. The hermitage was visited by Rāmachandra on his way to the Daṇḍakāraṇya.

Bharabut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Satna railway station, celebrated for its stūpa said to belong to 260 B.C.

Bhāratavarsha—India. India (Intu of Huen Tsang, who travelled in India from 629 to 645 A.D.), is a corruption of *Sindhu* (q.v.) or *Sapta Sindhu* (Hapta Hindu of the *Vendidad*, I, 73). It was named after a king called Bharata (*Litka P.*, *Pārva Bhāga*, ch. 47; *Brahma P.*, ch. 13), and before Bharata, it was called *Hanahva varsha* (*Brahmāṇḍa P.*, *Pārva*, ch. 33, śloka 55) and *Haimavata-varsha* (*Litka P.*, Pt. I, ch. 49). In the Puranic period, Bhāratavarsha was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kirātas and on the west by the country of the Yavanas (*Viṣṇu P.*, II, ch. 3; *Mārkaṇḍeya P.*, ch. 57). Bhāratavarsha represents a political conception of India, being under one king, whereas Jambuvīpa represents a geographical conception.

Bhārgava—Western Assam, the country of the Bhars or Bhors (*Brahmāṇḍa P.*, ch. 49).

Bhārgavī—A small river near Puri in Orissa was called *Dandabhārgī* from the fact that Nityānanda broke at Kamalapura on the bank of this river the *Danda* or ascetic stick of Chaitanya and threw the broken pieces into the stream (*Chaitanya-charitāmṛta*, II). It was also called *Bhārgī*.

Bhartṛ-sihāna—Same as *Svāmī-kīrti* (*Pudma P.*, *Svarga*, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see *Bharukachchha*.

Bharukachchha—Baroach, the Barygaza of the Greeks (*Vinaya*, III, 38). Bali Rājā attended by his priest Sakāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Viṣṇu in the shape of a dwarf, Vāmana, (*Matsya P.*, ch. 114). Sarva-varma Achārya, the author of the *Kātantra* or *Kalāpa Vyākaraṇa* and contemporary of Rājā Śātavāhana of Pratihsthana was a resident of Bharukachchha (*Kathā-sarīt-Sāgara*, Pt. I, ch. 6). The Jaina temple of Śakunikāvihāra was constructed by Amrabhaṭa in the reign of Kambhārāpa, king of Pattana, in the 12th century. Bharukachchha was also called Bhṛigaṇḍa (Tawney: *Prabandha-chintāmaṇi*, p. 136). In the *Suppāraka Jātaka* (*Jātaka*, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhāsa—Perhaps it is the Bhāsnāth hill, a spur of the Brahmayoni hill in Gaya: see *Gaya* [*Anugītā*, (SBE.) vol. VIII, p. 346].

Bhāskara-kshetra—Prayāga, see *Prayāga* (Raghuśekhara's *Prayāgachhila-tuttem*, Gaṅga-Māhātmya).

Bhautika-Īlagas—For the five Bhautika or elementary images of Mahādeva, see *Chidambaram*.

Bhavānīnagara—Same as *Tuljabhavānī*.

Bhimā—Same as *Vidarbha* (*Dvī P.*, ch. 46).

Bhimānagara—Kangra.

Bhimāpura—1. Vidarbhanagara or Kuṇḍinapura, the capital of Vidarbha (see *Kuṇḍinapura*). 2. Same as *Dakṣiṇī* (*Bṛhat-Sūta P.*, *Uttara Kh.*, ch. 3).

Bhimarathā—Same as *Bhimarathi* (*Mārkaṇḍeya P.*, ch. 67).

Bhīmarathi—The river Bhīmā which joins the Kṛishṇā (*Guruda P.*, I, 55).

Bhīmāsthāna—Takht-i-Bhāi, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhīmā Devi described by Hsien Tsiang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufai from the Luncoan valley. It was visited by Yuddhishtira as a place of pilgrimage, and it is also mentioned in the *Padma P.*, *Svarga-Kh.*, ch. 11; *Mahābhārata*, Vana P., ch. 82.

Bhogavardhana-maṭha—Same as Govardhana-maṭha.

Bhoja—See Bhojapura (*Padma P.*, *Svarga*, ch. 3).

Bhojakata-pura—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmiṇī who was the consort of Kṛishṇa. It was near the Nerbada (*Harivamśa*, ch. 117). Bhojakatapura, or in its contracted form Bhojapura, may be identified with Bhojapura, which is six miles to the south-east of Bhilsa (Vidisa) in the kingdom of Bhopal containing many Buddhist topes called Pipaliya Bijoli Topes. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (*Bhilsa Topes*, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Asoka's Edicts (see Dr. Bhandarkar's *Hist. of the Deccan*, III). In the Chammak Copperplate inscription of Pravarasena II of the Vākātaka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Chammakka of the inscription, four miles south-west of Ellichpur in the Amravati district, is mentioned as being situated in the Bhojakata kingdom (*Corp. Ins. Ind.*, III, 236; *JRAS.*, 1914, p. 321). For further particulars, see Bhojapur (1) in Part II of this work.

Bhojapala—Bhopal in Central India, which is a contraction of Bhojapala or Bhoja's Dam which was constructed during the reign of Rājā Bhoja of Dhar to hold up the city lakes (Knowles-Foster's *Veiled Princess*; *Ind. Ant.*, XVII, 348).

Bhojapura—1. Mathurā was the capital of the Bhojas (*Bhāgavata*, Pt. I, ch. 10). 2. Near Dumraon in the district of Shāhabād in Bengal (see Bhojapur in Pt. II of this work). 3. Same as Bhojakatapura. It contains the temple of Bhojesvara Mahādeva and a Jaina temple (*JASSB.*, 1839, p. 314). The temple of Bhojesvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see *JASSB.*, 1847, p. 749; *Ind. Ant.*, XXVII, 348. Bhoja is mentioned in the *Brahmaṇḍa-Purāṇa* as a country in the Vindhya range. It is the Stagabara (or Tājaka-Bhoja or task of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (*Ep. Ind.*, Vol. I, p. 189).

Bhoṭa—See Bhoṭāṅga.

Bhoṭāṅga—Bhotan. Bhoṭa according to Lassen is the modern Tibet (*Ep. Ind.*, Vol. I, p. 124). According to the *Tāra Tantra*, Bhoṭa extends from Kōmīr to the west of Kāmarūpa and to the south of Mānasa-sarovara.

Bhoṭānta—Same as Bhoṭāṅga (*JRAS.*, 1863, p. 71).

Bhrigu-Āsraṁa—1. Balli in the United Provinces, said to have been the capital of Rājā Balli. Bāwan, six miles west of Haridwar in Oudh, also claims the honour of being the capital of Balli Rājā, who was deprived of his kingdom by Viṣṇu in his

Vāmana-avatāra. Bhṛigu Rishi once performed asceticism at Balī : there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balī was once situated on the confluence of the Ganges and the Saraju ; it was called Bāgrīan, being a corruption of Bhṛigu-śrama. Bhṛigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhṛigu-śrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p. 340. It was also called Dadri-kshetra. Hence the fair there held every year is called Dadri-melā. See Dharmāraṇya 2. 2. Baroach was also the hermitage of this Rishi.

Bhṛigu-kachchha—Same as **Bharukachchha**, which is a corruption of Bhṛigukshetra, as it was the residence of Bhṛigu Rishi. (*Rāganala P.*, Pt. 2, ch. viii; *Skanda P.*, Revā Kh., ch. 182).

Bhṛigukshetra—Same as **Bharukachchha**.

Bhṛigupatana—A celebrated place of pilgrimage near Kōdāmāth in Garwal.

Bhṛigupura—Same as **Bharukachchha** (Tawney; *Prabandhakintāmaṣi*, p. 136). It contains a temple of the twentieth Jaina Tirthaṅkara Suvrata.

Bhṛigu-śrīṭha—Bherīghāt, containing the temple of Chaushaṭ Yoginis, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks: it is a famous place of pilgrimage (*Padma P.*, *Svarga-Kh.*, ch. 9; *Matsya P.*, ch. 182).

Bṛigu-tūga—1. A mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bhṛigu (*Varāha P.*, ch. 146). 2. According to Nīlakaṇṭha, the celebrated commentator of the *Mahābhārata*, it is the Tūganātha mountain (see his commentary on v. 2, ch. 216, *Ādi Parva, Mahābhārata*) which is one of the Pañcha-Kōḍāra (see *Pañcha-Kōḍāra*).

Bhujaganagara—Same as **Uragapura** (*Pavanadūta*, v. 10).

Bhūtireshthika—Bhāriat, once an important place of a Pargana in the sub-division of Arāmbāg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nāṭaka*; my "Notes on the District of Hooghly" in *JASB.*, 1910, p. 599).

Bhūskhāra—Bokhara it was conquered by Lalitāditya, king of Kāśmīr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Rājatarāṅgi*, Bk. IV). The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*). It was called Sogdiana.

Bīhāṇḍaka-śrama—Same as *Rishyaśringa-śrama*.

Bicchī—Bīṭha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vichhigrāma, *JRAS.*, 1911, p. 127). See *Bhābhaya-pattana*.

Bidarbha—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhīshimaka whose daughter Rukmīṭī was married to Kṛishṇa. Its principal towns were Kuṇḍīnanagara and Bhojakatapura. Kuṇḍīnanagara (Biderbhanagara), its capital, was evidently Bidar. Bhojakatapura was Bhojapura, six miles south-east of Bilal in the kingdom of Bhopal. The Bhojas of the *Purāṇas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bilal to the north of the Nerbada (Cunningham's *Bhilai Topes*, p. 363). See *Bhojakatapura* and *Kuṇḍīnapura*.

Bidarbbhanadi?—The Pain Gāṅgā.

Bidarbbhanagara—Same as Kuṇḍinapura.

Bidaspa—The river Jhelum in the Punjab.

Bidegha—Same as Bideha (*Śatapatha-Brāhmaṇa* I, 4, 1, 14).

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sitā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sitā was found by Janaka while he was ploughing the land. Panaurā, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sitā. About six miles from Janakpur is a place called Dhenuktā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sitā is said to have been married at Sitāmārhi. Bideha was bounded on the east by the river Kauśikī (Kusi), on the west by the river Gaṇḍakā, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see Balbali).

Bidiā—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 20 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidiā to Śatrughna's son Śatrughnādi (*Rāmāyaṇa*, Uttara, ch. 121). It was the capital of ancient Uśāra mentioned in the *Meghadūta* (Pt. I, v. 25) of Kālidāsa. It is called Baldiā-dēśa in the *Dvī-Parvā* (ch. 70) and the *Rāmāyaṇa*. Agnimitra, the son of Pushyamitra or Pushyamitra, the first king of the Śuṅga dynasty, who reigned in Magadha in the second and third quarters of the second century a.c., was the viceroy of his father at Bidiā or Bhilsa (Kālidāsa's *Mālavikāgnimitra*, Act V). Agnimitra, however, has been described as the king, and his father as his general. The tope, known by the name of Bhilsa Tope, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi tope, five and a half miles south-west of Bhilsa; (2) Sonāri tope, six miles to the south-west of Sanchi; (3) Satdhāra tope, three miles from Sonāri; (4) Rhojpur tope, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 a.c. to 75 a.d. (Cunningham's *Bhilsa Tope*, p. 7). 2. The river Bidiā has been identified with the river Bee or Beauli which falls into the Betwa at Beasagar or Bhilsa (Wilson's *Vishnu P.*, Vol. II, 150).

Bidyānagara—1. Bijayanagar on the river Tungabhadra, 30 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karpāṭa. It is locally called Hampi. It was founded by Sa gama of the Yādava dynasty about 1320 a.d. According to the *Mackenzie Manuscripts* (see *JASB.*, 1838, p. 174) it is said to have been founded by Narasiṅgha Rayer, father of Kṛṣṇa Rayer. Bukka and Harihara were the third and fourth kings from Sa gama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Viṣṇu (Meadows Taylor's *Architecture in Dharmar and Mysore*, p. 65) and also of Virūpākṣa.

Mahādeva. The power of the Bijayanagara kingdom was destroyed at the battle of Talikot on the bank of the Krishna in 1565. Sāyanachārya, the celebrated commentator of the Vedas and brother of Mādhavachārya, was the minister of Saṅgamarāja II, the son of Kṛṣṇarāja, brother of Bukka Rai, king of Bijayanagara (*Ep. Ind.*, vol. III, p. 23).
 2. Bijayanagara (*see* Padmāvati) at the confluence of the Sindhu and the Pārś in Malwa.
 3. Rājamahendri on the Godāvari (*Journal of the Buddhist Text Society*, vol. V). At this place, Chaitanya met Rāmananda Rāya, who governed this place under Rājā Pratāparudra Deva of Orissa (*Chaitanya-charitāmṛta*, Madhyama, ch. 8).

Bijayanagara—Vizianagram in the Madras Presidency, visited by Chaitanya (*Chaitanya-Bhāgavata*, *Anta-hk.*, ch. iii).

Bijayapura—It is said to be situated on the Ganges and was the capital of Lakshmana Sena (*Puranadūtā*, v. 38). Hence Bijayapura was identical with Lakshnauti or Gauda which was also situated on the Ganges (*see* **Lakshmapāvati** and **Gaur** in Pt. II). It was perhaps called Bijayapura from Ballala's father Vijaya Sena who conquered Bengal. *See* **Ballalapurī**. But Vijayapura has been identified with Bijayanagara on the Ganges near Godāgari, in Varandra or Barind, in the district of Malda in the Rajshahi Division of Bengal. The Senas, after subverting the Pāla kingdom, are believed to have made Bijayanagara their capital and subsequently removed to Lakshmapāvati, which was afterwards called Gaud (*JRAS.*, 1914, p. 101).

Bijlavada—Bexvada on the river Krishna. It was the capital of the Eastern Chālukyas.

Bikramapura—Same as Ballalapurī. It was situated in Baḍga in the kingdom of Puṇḍra-vardhana (*Edipur Copperplate Inscription of Keṭava Sena*; Ānanda Bhaṭṭa's *Ballāla-charitam*, Uttara Kh., ch. 1).

Bikramasīla-vihāra—The name of this celebrated monastery is found in many Buddhist works. General Cunningham suggests the identification of Bikramasīla with Sīlao, three miles from Bargaon (ancient Nālandā) in the sub-division Bihar of the district of Patna (*Arch. S. Rep.*, vol. VIII, p. 83) and six miles to the north of Rājgir. The river Paṭachāna flowed by its side before. It has a very large mound of earth which is being very gradually encroached upon by the cultivators and which is perhaps the remains of a monastery. But it appears from Buddhist works that Bikramasīla-vihāra was founded by king Dharmapāla in the middle of the eighth century A.D. on the top of a hill on the right bank of the Ganges in Bihar; it was a celebrated seat of Buddhist learning; hence Cunningham's identification does not seem to be correct. Its identification with the Jahngira hill at Sultanganj in the district of Bhagalpur by Dr. Satishchandra Vidyābhūṣaṇa [*Bhārat* (Varāṅkha) 1315] does not also appear to be correct, as there are no remains of Buddhism on that hill; it is essentially a Hindu place of worship and the place is too small for such a celebrated Buddhist monastery. But the Bikramasīla-vihāra may be safely identified with Pātharghāt, four miles to the north of Kahlgaon (Coigong) and 24 miles to the east of Champā near Bhagalpur in the province of Bihar (*see* my "Notes on Ancient Aṅga or the District of Bhagalpur," in *JASB.*, X, 1914, p. 342). It is the Sīla-saṅgama of *Chorapañchāsikā* by Chura Kavi (Francklin's *Site of Ancient Palibothra*), which is evidently a corruption of Bikramasīla saṅghārāma. The place abounds with Buddhist remains, excavations and rock-cut-caves of the Buddhist period. The statues of Buddha, Maitreya, and Avalokiteśvara, some of which were removed to the

"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālanda monastery. As the monastery was founded in the eighth century it has not been mentioned by Hsuen Tsang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Śrībadhrā Jñānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Paṇḍits of India, and no one could enter the monastery without defeating these Paṇḍits in argument. Bikramasīlā was destroyed by Bakhtiyar Khilji in 1203 (see Kern: *Manual of Indian Buddhism*, p. 133). The Hindu Universities of Mithilā and Nadīā were established after its destruction. See *Durvasā-Āsrama* (see my "Bikramasīlā Monastery" in *JASB.*, 1909, p. 1). On the top of the hill is the temple of Bateśvaranātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

Bira—1. The river Krishnā, the Tynna of Ptolemy. 2. Almora in Kumaon. It is also called Beraṇ.

Birasana-tīrtha—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thaneswar. See *Sarasvatī*.

Birāsini—The river Banas in Gujarat on which Disa is situated (*Bṛhadjyotiśhāra*).

Birāyaka-kṣetra—Three or four miles from Dhanmandal above the Bhuvaneśvar railway station on the top of a mountain in Orissa.

Birāyaka-tīrthas—There are eight places sacred to Vināyaka or Gaṇeś: 1. Moreśvara, six miles from Jejuri, a station of the South Marhatta Railway. 2. Ballāla, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Maruda. 3. Lonādrī, fifty miles from the Telgaon station of the G. I. P. Railway. 4. Sidhatuk, on the river Bhīmā, ten miles from the Diksal station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneshvara. 6. Sthēvara called also Theura. 7. Rāñjanagrāma. 8. Mahāda. The last three are on the G. I. P. Railway. See *Ashta-vināyaka*.

Bindhyachala—1. The Vindhya range. The celebrated temple of Vindubāsinī (*Devī-Bhāgavata*, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāyā, which is one of the 52 Pīthas, where the toe of Sati's left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see *Śiva P.*, IV, Pt. I, ch. 21). Yogamāyā, after warning Kansa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (*Skanda P.*, Revā Kh. ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the *Kaṭhā-sarīt-sāgara* (I, ch. 2). The town of Bindhyachala was included within the circuit of the ancient city of Pāmpāpura (*Führer's M. A. I.*). The fight between Durgā and the two brothers Sumbha and Nisumbha took place at Vindhyaachala (*Vāmana P.*, ch. 55). See *Chandapura*. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (*Kaṭhā-sarīt-sāgara*, chs. 52, 54). 2. Another Bindhyachala has been identified by Mr. Pargiter with the hills and plateau of South Mysore (*Rāmāyaṇa*, Kishk. ch. 48, *JRAS.*, 1894, p. 261).

Bindhya-pada Parvata—The Satpura range from which rise the Tapi and other rivers (*Vardha P.*, ch. 85). It lies between the Nerbada and the Tapi. It is the Mount Sardonyx of Ptolemy containing mines of cornelian, Sardinian being a species of cornelian (*McGrindle's Ptolemy*). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burhani, about 100 miles from Indore (*JASB.*, XVII, p. 918). See *Bravana-Belgola*.

Bindhyatavi—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

Bindubasini—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See *Vindhyaschala* (*Vamana P.*, ch. 45).

Bindu-sara—1. A sacred pool situated on the Rudra-Himalaya, two miles south of Gaigotri, where Bhagiratha is said to have performed asceticism for bringing down the goddess Ganga from heaven (*Rāmāyaṇa*, I, 43, and *Matya P.*, ch. 121). In the *Brahmāṇḍa-Purāṇa* (ch. 51), this tank is said to be situated at the foot of the Gaṇḍa Parvata on the north of the Kailāsa range, which is called Maināḥa-Parvata in the *Mahābhārata* (*Sabhā*, ch. 3). 2. In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad: it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhāgavata P.*, Skandha III). See *Siddhapura*. 3. A sacred tank called Bindusāgara and also Gosāgara at Bhuvaneśvara in Orissa (*Padma P.*). Mahādeva caused the water of this tank to rise from Pātāla by means of his Trisūla (trident) in order to quench the thirst of Bhagavatī when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kirtti and Bāsa (*Bhuvaneśvara-Mahātmya*).

Bingara—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.

Binlapura—Katak in Orissa (*Ep. Ind.*, vol. III, pp. 323—350; *JASB.*, 1905, p. 1).

Bipasa—The Bias, the Hypaeis of the Greeks. The origin of the name of this river is related in the *Mahābhārata* (*Ādi*, ch. 179). Rishi Vaiśiṣṭha, being weary of life on account of the death of his sons killed by Viśvamitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brāhmaṇa, burst the bonds (*pāśa*) and came to the shore. The hot springs and village of Vaiśiṣṭha Muni are situated opposite to Monali (*JASB.*, vol. XVII, p. 200).

Biraja-kshetra—A country which stretches for ten miles around Jāipur on the bank of the river Baitarasi in Orissa (*Mahābhārata*, *Vana P.*, ch. 85; *Brahma P.*, ch. 42). It is also called Gōḍā-kshetra, sacred to the Śāktas (*Kapila-saṃhitā*).

Birāta—The country of Jaipur. The town of Birāta or Bairāta, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (*Cunningham, Arch. S. Rep.*, II, p. 247) was the ancient capital of Jaipur or Matsyadeśa. It was the capital of Virāṭa Rājā, king of the Matsya-śakha, where the five Pāṇḍavas lived in secrecy for one year. It is a mistake to identify Birāta with Dinaipur whereat Kāntanagara, Virāṭa's Uttara-gogriha (northern cowshed) is shown, the Dakṣiṇa-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the *Mahābhārata*, which relates that Yudhiṣṭhira selected a kingdom in the neighbourhood of Hastinapura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbh.*, Virāṭa, ch. 1, and *Sabhā*, ch. 30). See *Matsyadeśa*. The Pāṇḍu hill at Bairāta, which has a cave called Bhīmaguṇḍa, contains an inscription of Aboka (*Corpus Inscriptionum Indicarum*, vol. I, p. 22).

Blakha—Oudh was called by this name during the Buddhist period. *Viśākha* was the capital of Fa Hien's Sha-chi or Śāketa. Dr. Hooy, however, identifies it with Pasha (Pi-so-kiā of Hsuen Tsang) in the district of Gonda in Oudh, near the junction of the Sarajā and the Gogra (*JASB.*, vol. LXIX, p. 74). It has been identified by Dr. Burgess with Lucknow (*Cave Temples of India*, p. 44).

Blakha-patana—Vizagapatam in the Madras Presidency.

Blālā—1. Beśā, in the district of Muzaffarpur in the Bihar Province, the Bālālī of the Buddhist period (see *Bālālī*). At the time of the *Rāmāyaṇa* (*Ādi*, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gaṇḍak; at the time of Kāśemendra in the 11th century, it was on the river Balgumati (*Avas. Kōp.*, ch. 39). 2. Ujīn, the capital of Avanti (*Meghadūta* I, 31; *Hemakosa*, *Skanda P.*, *Revā kh.*, ch. 47). 3. An affluent of the Gaṇḍak in Bālālī (*Mbh.*, *Vana*, ch. 84).

Blāla-badārī—See *Bādārīkārama*.

Blālā-chaitra—Same as *Blālā*. Hajipur was included in the kingdom of Blālā. Rāmachandra, Lakshmana and Viśvāmītra, on their way to Mithilā, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachandga, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonapur Ghāt. The celebrated Rājā Todar Māl lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (*Ālā*), the ruins of which still exist and contain the Nepalese temple. Sonpur, situated at the confluence of the Gaṇḍak and the Ganges, was also included in Blālā-chaitra. It was at Sonpur (Gajendramoksha-tīrtha) that Viṣṇu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 144). They fought for five thousand years all along the place from a lake called Kāṇḍā-Tālā, five miles to the north-west of Sonpur, to the junction of the Gaṇḍak and the Ganges. Viṣṇu, after releasing the elephant, established the Mahādeva Hariharanātha and worshipped him. Rāmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

Blālyā—A branch of the Nerbada (*Kāvya P.*, ch. 39).

Blabhu-gaya—Loñar in Berar, not far from Melhar; it is a celebrated place of religious resort.

Blahangrīha—Tamilak. Same as *Tāmrallptī* (*Hema-kosha*).

Blavāmītrā—The river Biśvāmītrā in Gujarāt on which Baroda is situated (*Mahābhārata*, *Bhishma*, ch. 9).

Blavāmītra-āsrama—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Viśvāmītra, where Rāmachandra is said to have killed the Rākhaśa Tāṇakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Rāmāyaṇa*, *Bālakāṇḍa*, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhāsrama, the reputed birth-place of Vāmana Deva (see *Siddhāsrama*). The hermitage of Rishi Viśvāmītra is also pointed out as Devakūṇḍa, 25 miles north-west of Gayā. Same as *Bedagarbhapurī*. The hermitage of the Rishi was also situated on the western bank of the Sarasvatī opposite to Sthānu-tīrtha in Kurukshetra (*Mbh.*, *Salya*, ch. 43). It was also situated on the river Kauśikī, modern Kālī.

Bitabhaya-pattana—Bibi, eleven miles south west of Allahabad on the right bank of the Jamuna (*Vira-charitra* of the Jainas quoted by General Cunningham in *Arch. S. Rep.*, vol. 3). But from seals found by Sir John Marshall at Bhihi, the ancient name of the place appears to be Vichhi and Vichhi-grāma, and not Bitabhaya-pattana (*JRAS.*, 1911, p. 127).

Bitamśā—Same as **Bitastā**.

Bitastā—The river Jhelum, the Hydaspes of the Greeks (*Bigestis* X, 75), and Bitamśā of the Buddhists ("Questions of King Milinda," *SBE.*, p. xxiv).

Bodha—The country round Indraprastha (*gr.*) which contained the celebrated Tirtha called Nigambodha, perhaps formerly called Bodha (*Mbh.*, Bhīshma, ch. 2; *Padma P.*, Uttara, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Kāśmīr to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyaṇa*, Kishkīndhā, ch. 46).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryambaka, in which the Godāvarī has its source (*Padma P.*, Uttara, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (*see Kaverī*).

Brahmakunda—The Kunda from which the river Brahmaputra issues: it is a place of pilgrimage (*see Lohitya*).

Brahmanada—The river Brahmaputra (*Bṛhat-Pūrāṇa-Purāṇa*, Madhya kh., ch. 10).

Brahmanāla—Magikarṇikā in Benares.

Brahmanā—The river Bahmani in Orissa (*Mbh.*, Bhīshma, ch. 9; *Padma P.*, Sarga, ch. 3).

Brahmapura—Garwal and Kumaon (*Bṛhat-Saṃhitā*, ch. 14).

Brahmaputra—Same as **Lohitya**. *See Brahma P.*, ch. 64.

Brahmatshī—The country between Brahmāvarita and the river Jamunā: it comprised Kurukshetra, Matsya, Pañchāla and Śūrasena (*Mānu-Saṃhitā*, ch. 2, v. 19).

Brahmasara—1. Same as Rāmahrada (*Mbh.*, Anuśāsana, 25). 2. In Gaya (*Agni P.*, ch. 115). *see Dharmasūtra*. 3. Same as Brahmaūrtha (*Padma P.*, Spishi, ch. 19).

Brahma-Śrīha—Pushkara lake, near Ajmīr in Rajputana (*Kāśmīr P.*, Pt. II, 37).

Brahmāvarita—1. The country between the rivers Sarasvatī and Drishadvatī, where the Aryans first settled themselves. From this place they occupied the countries known as Brahmarshi-desa (*Mānu-Saṃhitā*, ch. 2). It was afterwards called Kurukshetra. It has been identified generally with Sirked (Rapeese's *Ancient India*, p. 51). Its capital was Kuruvirapura on the river Drishadvatī according to the *Kālikā Purāṇa*, chs. 48, 49, and Barhishmati according to the *Bhāgavata*, III, 22. 2. A landing ghāt on the Ganges at Bithur in the district of Cawnpur, called the Brahmāvarita-tirtha, which is one of the celebrated places of pilgrimage.

Braja—Purāṇa Gokul, or Mahāvana, a village in the neighbourhood of Mathurā across the Jamuna, where Kṛishṇa was reared by Nanda during his infancy (*Bhāgavata P.*, X., ch. 3). The name of Braja was extended to Brindāvana and the neighbouring villages, the scene of Kṛishṇa's early life and love. At Mahāvana is shown the lying-in room in which Mahāmāyā was born and Kṛishṇa substituted for her. This room and Nanda's house are situated on two high mounds of earth. Nanda's house contains a large colonnaded hall in

which are shown the cradle of Kṛishṇa and the spots where Putanā was killed and where Śiva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Kṛishṇa, and the place which contained the twin Arjuna trees broken by Kṛishṇa. Gokul or new Gokul was founded by Ballabhā-chāryya in imitation of Mahāvana or Purāya (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of byām Lala at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yoga-nidrā, substituted by Vāsudeva for the infant Kṛishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putanān-khar, where Kṛishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoboras of the Greeks and supposes that the modern Brajā was the ancient Anūpa-deśa (Growse's *Mathurā*); Ashvīgrāma was the birth-place of Rādhikā (*Adi P.*, ch. 12). See Gokula and Brajā-maṇḍala.

Brajā-maṇḍala—It comprises an area of 84 kōś containing many villages and towns and sacred spots associated with the adventures of Kṛishṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholī is Madhuvana, the stronghold of the Daitya named Mālhu; at Tarsī is Tālavana where Balarama defeated the demon Dhenuka; at Rādhākūṇḍa are two sacred pools called Syāmakūṇḍa and Rādhākūṇḍa, where Kṛishṇa expiated his sin after he had slain the bull Arishṇa; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mīnaś Gaṅgā, is the ancient temple of Hari Deva; at Padmā, the people of Brajā came to take shelter from the storms of Indra under the hill uplifted by Kṛishṇa (see Govardhana); at Gauṇholī, the marriage knot was tied which confirmed the union of Rādhā and Kṛishṇa; at Kambana, the demon Aghāsura was killed by Kṛishṇa; at Barahāna, Rādhikā was brought up by her parents Vṛishabhānu and Kirat; at Rithora was the home of Chandravālī, Rādhikā's faithful attendant; at Nandagṛhaṇ was the abode of Nanda and Yaśodā; at Pānsarovara, Kṛishṇa drove his cattle morning and evening to water; at Charan Pāhād, Indra did homage to Kṛishṇa; at Chirghā; on the Jamuna, Kṛishṇa stole the bathers' clothes; at Vaka-vana, Vakāsura was slain by Kṛishṇa; at Bhātronī, some Brāhmanas' wives supplied Kṛishṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so; at Bhāṇḍara-vana, Balarama vanquished the demon Pralamba; at Raval, Rādhikā was born and passed the first years of infancy before her parents went to live at Barahāna; at Brahmajā Ghāt beyond the village of Hathora, Kṛishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Kṛishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kamsa and rested at Bistrānta Ghāt (*Bhāgavata P.*, and Growse's "Country of Braj" in *JASB.*, 1871). See Brajā.

Briddha-kāśī—A celebrated place of pilgrimage now called Pandubeli-Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Goswāmī's *Gaura-māndara*).

Brīkashthala—At a short distance to the south of Hastināpura (*Mbh.*, Udyoga, ch. 86).

Brīkshakhaṇḍa—See Chitābhāml.

Brīndāvana—Brīndāvan in the district of Mathurā, where Kṛishṇa showed to the world examples of transcendental love through the Gopis. The original image of Govindajī was removed to Jaipur and that of Madanamahana to Karauli in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindaji with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (*Growse's Mathurā and Brahmavairāṇī P.*, ch. 17 and *Bhāgavata P.*, X, ch. 12). The Nidhivana and Nikūjarvāṇī, the celebrated bowers of love, Pulina, the place of the rāsamandala, the Bastraharaga-ghāt, the Kāliya-dāsa-ghāṭ,—all situated in Brindāvana were the scenes of Kṛṣṇa's love and adventures. Brindāvana appears to have attained celebrity at the time of Kāśhīdāsa (*Raghuvamśa*, VI, 60). Brindāvana was visited by the poet Bīlhamā who composed his *Bikramāṅkadēva-charita* about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Haridās is situated in his hermitage, whence Akbar in his visit to Brindāvana took away his disciple, the celebrated musician Tānosena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brindāvana, but were again restored by the explorations of Rūpa and Sanātana, the celebrated followers of Chaitanya. But the identification of modern Brindāvan with the Brindāvana of the Purāṇas is extremely doubtful for the following reasons: (1) Modern Brindāvan is six miles from Mathurā, whereas it took Akrura the whole day from sunrise to sunset to drive from Brindāvana to Mathurā in a car drawn by swift horses (*Viśṇu P.*, Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, *Bhāgavata P.*, Pt. X, ch. 30, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Kṛṣṇa, removed from Gokula, which is six miles from Mathurā, across the Jamunā to Brindāvana to escape molestations from the myrmidons of Kaṁpa, king of Mathurā (*Viśṇu P.*, Pt. V, ch. vi, vs. 23, 25, and *Bhāgavata P.*, Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brindāvana which is also six miles from Mathurā and on the same side of the Jamunā, leaving the natural barrier of a river. (3) Brindāvan does not contain any mountain, whereas ancient Brindāvana is described as mountainous (*Bhāgavata P.*, Pt. X, ch. xi, v. 14). (4) Ancient Brindāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā (*Viśṇu P.*, Part V, ch. 18, v. 33, and *Bhāgavata P.*, Pt. X, ch. 30, v. 34).

Brishabhānupura—Same as Barahāna.

Britraghni—The Vātrāk, a tributary of the Saharmatī in Gujarāt (*Padma P.*, Uttara, ch. 60; *Māhātmya P.*, ch. 57). Same as Betravatī (2) and Bartraghni (*cf. Padma P.*, Uttara, chs. 53 and 60).

Buddhavāna—Budhain, about six miles north of Tapovan in the district of Gaya.

Buṣphala—Jalālpur in the Punjab (Cunningham's *Ind. Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB.*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep; *JASB.*, XXI (1852), p. 214.

Byāghrapura—1. Same as Koli (*MB.*, p. 139). 2. Same as Bedagarbhapurī (*Śikanda P.*, Sūta-Saṁhitā, IV, Yajña kh., ch. 24).

Byāghrasara—Boxar in the district of Shahabad. See Bedagarbhapurī.

Byāsa-krama—Musal, a village near Badrināth in Garwal in the Himalayas. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*, and the reputed author of the *Purāṇas*.

Byāsa-kṣaṇ—Kānnagar, opposite to Benares across the Ganges. The temple dedicated to Vyāsa Rishi is situated within the precincts of the palace of the Mahārājā of Benares (*Śikanda P.*, Kāsi-kh.).

C

Chaityagiri—Same as Chetiyagiri.

Chakranagara—Kelhar, 17 miles north-east of Wardha in the Central Provinces (Consen's *Arch. S. Rep.*, "Central Provinces and Berar," p. 10; *Siva P.*, *Sanat-kumāra-Saṃhitā*, ch. 17). It is perhaps the Chakrāṅkanagara of the *Padma Purāṇa*, *Pātāla kh.* ch. 13).

Chakrāṅkanagara—See Chakranagara.

Chakra-tīrtha—1. In Kurukshetra, same as *Roma-kṛda*. 2. In Prabhāsa in Gujarāt on the Gomati (*Dvārakā-māhātmya*). 3. Six miles from the village called Tryambaka, which is near the source of the Godavari. 4. In Benares: a kuṇḍa or reservoir enclosed by an iron railing in the Maṇikarjikā-ghāṭ. 5. In Rāmeśvara (*Skanda P.*, *Brahma kh.*, *Setu Mahāt.*, ch. 3).

Chakshu—The river Oxus or Aru Daria (*Matsya P.*, ch. 120; *Asiatic Researches*, VIII, p. 330). The *Brahmāṇḍa P.* (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskaraśāhīryya as a river which proceeds to Katamāla (*Siddhānta-śiromani*, Bhuvana-kosha, 37, 38). The *Mahābhārata*, *Bhishma P.*, ch. 11, says that it flows through Śaka-dvīpa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrindle's *Ptolemy*, p. 278).

Chakshushmaṇi—Same as Ikshumati (cf. *Varāha P.*, ch. 85 with *Matsya P.*, ch. 113).

Chamatkārāpura—Anandapura or Baranagara in the district of Ahmedabad in the province of Gujarāt, anciently called Anarta-deśa, where Liṅga worship was first established and the first Liṅga or phallic image of Mahādeva was called Achalesvara. But according to other Purāṇas, Liṅga worship was first established at Devadāru-vana or Dīru or Daruka-vana in Garwal (see Devadāruvana). Chamatkārāpura was also called Nagara, the original abode of the Nāgara Brāhmins (*Skanda P.*, *Nagara kh.*, chs. 1—13, 114). See *Hastaka-kṣetra* and *Anandapura*. The Nāgara Brāhmins are said to have invented the Nāgri alphabet [see my paper on the "Origin of the Bengali Alphabet (*Baṅga-lipi utpatti*)" in the *Suvarṇabhāṣik-Samācār*, Vol. II.] See *Daruvana*.

Champā—1. Same as Champāpuri. 2. Siam, according to Hsien Tsiang; it was the country of the Yavanas. (Beal's *Life of Hsien Tsiang*, Introduction). 3. Tonquin and Cambodia (Col. Yule's *Marco Polo*, Vol. II, p. 265 note). 4. The river Champā was between the countries of Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed, IV, p. 781). A Champā was also the name of the territory now called Chambā which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigarta, and Kāshthavāṣṭa (Dr. Stein, *Rājatarāṅgiṇī*, II, p. 431).

Champakā—Same as Champārāya: 5 miles to the north of Rajm in Central India. It was the capital of Rājā Hamaśhvaja (*Jaimini-bhārata*, ch. 17).

Champakārāya—Champaran: see Champārāya (*Padma P.*, *Sarga*, ch. 19).

Champā-nadī—The river formed the boundary between Aṅga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed, IV, No. 506). It was a place of pilgrimage (*Padma P.*, *Śrīghṛī*, ch. 11).

Champānagara—1. Chāndniā or Chāndmaya, after the name of Chānd Sadāgar, about 12 miles north of Bogra, and five miles north of Mahāsthānanagar in the district of Bogra in Bengal. It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasā-Bhāṣān*, and it is associated with the story of the devotion of Behulā to her husband Nakhindhara, the youngest son of Chānd Sadāgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoyā (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 198). The Kālidāsa Sāgar, a large lake outside the rampart of Mahāsthana fort, is the Kālidāsa of the story (*JASB.*, 1878, p. 94 (Beveridge)). But Chānd Sadāgar's residence is also pointed out at Champānagara near Bhāgalpur, where a fair is held every year in honour of Behulā and Nakāindhara. See, however, Ujān. 3. Same as Champāpuri.

Champāpuri—Same as Champā. Champānagara, situated at a distance of about four miles to the west of Bhāgalpur. It was also called Mālinī and Champā-mālinī (*Mahāg. P.*, ch. 48; *Hemakosha*). It was the capital of ancient Aṅga, of which the king was Rājā Lomapāda or Lomapāda who adopted Dairathā's daughter Śāntā (*Rāmāyaṇa*, Adī, ch. 10). Lomapāda's great-grandson Champā is said to have founded the town of Champānagara which was formerly called Mālinī, but it is mentioned in the *Mahābhārata* (*Vana P.*, ch. 112) that Champā was the capital of Lomapāda. At the time of the *Mahābhārata* it was the capital of Kārṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahābhārata* (*Vana P.*, ch. 85). The Kārṇagad which is included in Champānagara contains the remains of a fort which is pointed out as the fort of Kārṇa, who was brought up at this place. But it has been thought by some that Kārṇagad in Champānagara and Kārṇachandī in Monghyr have been named after Kārṇasena, king of Kārṇasuvārṇa, who had conquered Aṅga and Baṅga. There is a temple of Mahādeva called Manaskāmananātha, which is said to have been set up by Rājā Kārṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champānagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Champā was the birth-place of "Bhāra-Jina," the author of the celebrated Buddhist work *Laṅkāvatīra Sūtra* (ch. 10), and also that of Pālakāpya Muni, the author of the *Hastyaśarpada* (a treatise on the diseases of elephants). Soṇa Kolavīra, the author of one of the *Theragāthās* was a resident of Champā (*Mahāg. P.*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nābhagar Railway Station. Spence Hardy, on the authority of Cosma Kōrosi, states that a king of Aṅga (Brahmadatta), whose capital was Champā, had conquered Magadha before the birth of Buddha, but when Bhāradvāja, then a prince, grew up, he invaded Aṅga and caused the king to be slain: after which he resided at Champā till the death of his father Kāshatrāṅga, when he returned to Rājagṛha (*Hardy's Manual of Buddhism*, p. 166, second ed.; *Duff's Chronicle*, p. 5). Since that time, Aṅga remained subject to Magadha. Champāpuri is also a very sacred place to the Jains, inasmuch as it was visited by Mahāvīra, the last Tīrthāṅkara who spent here three Parjāsanas (rainy season retirement) (*Kalpavṛkṣa*, ch. vi), and it is the birth-place and the place of death of Bāsupājya, the twelfth Tīrthāṅkara, whose symbol is the buffalo. He was the son of Bāsupājya and Jayā (*Buchanan's Observations on the Jains: Asiatic Res.*, IX, 30). The temple of Bāsupājya was erected by a Jajpur chief, Sūngree Sree Dhale and his wife Sūngvin Sree Surjaice in the Yudhisāphira era 2559 (see the Inscription in Major Franklin's *Site of Ancient Palibothra*, pp. 16, 17: Yudhisāphira Era 2559 corresponds to 541 B.C.). At Nābhagar, which is a quarter (*mahallā*) of Champānagara exists this beautiful temple of the Digambara sect, which is dedicated to Bāsupājya, who is said to have lived and died at the site of this

temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bāsupājya, Mallinātha, Pārivanātha, and Vardhamāna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1230 to 1247 (*JASB*, 1838, p. 62). The *Udāgadasā* mentions that a temple called Chaitya Punnabhadda existed at Champā at the time of Sudharman, one of the eleven disciples of Mahāvīra who succeeded as the head of the Jaina sect on his death (Hoernle's *Udāgadasā*, p. 2, notes, *Jñānādharma-sūtrapāṭha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kuṇḍika or Ajātasatru who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman's successor Jambu and Jambu's successor Prabhava also visited Champā, and Prabhava's successor Sayambhava lived at this city where he composed the *Dakṣaśikṣikā Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Hemachandra's *Śikṣavivaraṇā* or *Parīkṣitaparna*, Cantos IV, V). After the death of Bimbisāra, Kuṇḍika or Ajātasatru made Champā his capital, but after his death, his son Udayin transferred the seat of government to Pāṭaliputra (Canto VI). On the northern side of this old temple of Bāsupājya, there is another temple dedicated to him, but it has been newly built. At Champānagara proper, there is another temple of the Jinas belonging to the Svetāmbara sect, containing the images of many Tirthaṅkaras. Champā has been described in the *Dakṣamāra-charita* as abounding in rogues. From the *Chāmpaka-Śrēṣṭhī-Kathā*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sāmanta Pāla; his minister was Bāldhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasāda Śāstri, 1892). Champānagara is also traditionally the abode of Chānd Sadāgar, the story of whose son Lakhindara and his wife Behulā is so graphically related in the poem called *Manasā Bhāraṇa*. The place where he was bitten by the snake and the Ghāt where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulā Ghāt and is situated at the junction of the Ganges and the Chandan, where Behulā is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhādra in honour of Behulā, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chānd Sadāgar, (as Champā in the district of Bardwan near the river Gangar or Behulā-nadi and Chandrā or Chandmāya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champānagara of Chānd Sadāgar, and there was, according to the Hindu and Buddhist works, no other Champānagara on the Ganges except the Champānagara near Bhagalpur. At the time of Buddha, Champā was one of the six great cities of India, for Ānanda exhorted him to die in one of these great cities: Champā, Rājagṛha, Śrāvastī, Śāketa, Kāśāmbī and Benares, and not in the insignificant town of Kāśāmbī (*Mahāparinibbāna-suttanta*, ch. V). Subhadrā, the mother of Aśoka, was born at Champā. Her father was a poor Brāhman, who took her to Pāṭaliputra and presented her to Bindusāra called also Amitroghata, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Aśoka and Vīṭṭhaka. The artificial lake excavated by Queen Gāggarā mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Paṭhajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India: Mahāvagga*, IX, 1; *Sonadāṇḍa Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champā was surrounded by groves of Champaka trees even at the time of the *Mahābhārata* (*Anuśāhana P.* ch. 42). The king of Champāpuri had two beautiful palaces, one called Gaṇḍakṣṭh, at Kuruchattar, now called Karpal, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nālā, and the other called Kridāsthall near Pātharghātā was situated at the confluence of the Ganges and the Kosi [Franklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Anga" in *JASS*, X (1914)].

Champaranyā—1. Five miles to the north of Rajni in Central India. It is a place of pilgrimage to the Buddhists and Jains. Same as Champaka of the *Jaimini Bhārata*.
2. Champaran in the Patna division (*Śaktisāgama Tantra*, ch. 7).

Champāvati—1. Champanti, the ancient capital of Kumaon. It was also called Champā-tirtha and mentioned after Badarikā (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASS*, 1844, p. 887. 2. Somylā of the *Periplus of the Erythraean Sea* and Saimur of the Arabs (modern Chaul, 25 miles south of Bombay). It is now also called Revadāṇḍa (ancient Revāvantī of the inscription, *JRAS.*, Vol. III, p. 386) or Revatīkshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Paraurāṇakshetra. Perhaps it is the Champāvati of the *Skanda P.* (Brahmottara kh., ch. xvi). Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassein*, pp. 3-11).

Chandana—1. The river Sabarmati in Gujaraṭ (*Padma P.*). 2. The river Chandan in the Santal Pergana in the presidency of Bengal; it falls into the Ganges (*Rāmāyana*, Kishkindhā, XL, 20).

Chandana-giri—The Malaya-giri—the Malabar Ghats (*Trikandakeśha*).

Chandanāvati—An ancient name of Baroda in the Gaekwar's territory (Balfour's *Cyclopædia of India*, Vol. I, p. 138).

Chandanavati.—See **Chandrapura** (*Jaimini-Bhārata*, ch. 54).

Chandapura—Chayenpur, five miles to the west of Bhabui in the district of Shahabad in Behar. The celebrated battle described in the *Chandi* between Kālī and the two kings Śumbha and Nisumbha, is said to have been fought at this place. The *Mārkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vāmana P.* (ch. 55) places it at Vindhyaśhala. The name of Chandapura is derived from the name of one of the two brothers, Chagga and Muṇḍa, who were the generals of the kings. The Chaumukhi Mahadeva and Durgā in a temple at Mundevari are said to have been established by the other brother Muṇḍa. Muṇḍavarī is seven miles south-west of Bhabui; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. & Rep.—Eastern Circle*, 1913-14, p. 38). The *Vāmana P.* (chs. 12 and 55), however, says that they were the generals of Mahiṣāsurā and were killed by the goddess Bindubāsinī on the Vindhya Mountain.

Chandelgada—Chunar. The name of Chandelgada has been derived from the Chandola, a tribe of Kshatriyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pāla Rājās. See **Charapādrī**.

Chandrabhāgā—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lokitya-sarovara (*Kālikā P.*, ch. 82), in Lahoul, south of Ladakh, or Middle Tibet. 2. The river Bhīmā, a branch of the Kṛishnā.

Chandradityapura—Chander in the Nasik district; it was the capital of Dridhaprahāra, a king of the Yādava dynasty. (Dr. Bhandarkar's *Hist. of the Dekkan*, Sec. XIV.)

Chandragiri—Near Belgola, not far from Seringapatam, sacred to the Jains. The ancient name of the place was Daya Durga. (*JASS*, 1838, p. 520.) See *Arūnda*.

Chandrapura—Chandā in the Central Provinces; it was the capital of king Hamsadhvaja (*Rice's Mysore Inscriptions: Introd.*: XXIX), but in the *Jaimini-Bhārata* (ch. 17), Hamsadhvaja is said to have been king of Champaka-nagara. Chandrapura or Chandravati or Chandanāvati was two Yojanas or two days' journey from Kuntalaka-pura or Kuntalakupura (*Jaimini-Bhārata*, ch. 53). See *Kuntalakupura*.

Chandrapuri—1. Same as *Chandwar* (*Varāha P.*, ch. 122). 2. Same as *Chandrikāpuri* and *Chandripura*, the name of Srāvastī or Sahetmahet in the Gonda district in Oudh.

Chandrasekhara—See *Charjāla*.

Chandra tīrtha—See *Kāveri*.

Chandravati—Chanderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chundhari of the *Prithvirāj Rāso*. It was the capital of Śāupada, king of Chedi (*P. Mukherji's Lalitpur*).

Chandravati—1. The river Chānda or Andhālā which falls into the Ganges, near Champānagar in the district of Bhagalpur. It is the Andomatis of Arrian. See *Andha*. 2. Jhabapattan in Rajputana (*Tod's Rajasthan*, II, p. 1602). 3. Near Abu (*Bomb. Jaz.*, Vol. I, Pt. I, p. 185.)

Chandrikā—The river Chandrabhāgā (Chenab).

Chandrikāpuri—Srāvastī or Sahetmahet in the district of Gonda in Oudh; it was the birth-place of Sambhavanātha, the third Tīrthakara, and of Chandraprabhānātha, the eighth Tīrthakara of the Jains. There is a Jain temple dedicated to Śobhānātha, which name is a corruption of Sambhavanātha (see *Srāvastī*).

Chandripura—Same as *Chandrikāpuri*.

Chandwar—Ferozabad, near Agra, where in 1193 A. D. Shahabuddin Ghori defeated Jaya Chandra, king of Kanauj (*Thornton's Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Varāha P.*, ch. 122).

Charanādri—Chunar in the district of Mirzapur (*Naktisāngama Tantra*, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartībhari's palace, is the place where he performed asceticism. The tradition is that Bhartībhari after eating the immortal fruit travelled to various places and halted at Sehwan, Bhartown, Chunar, Benares and other places (*JASS*, 1837, p. 852). Bhartībhari was the author of a celebrated work called *Bhartībhari-Sāstra* and of the *Vairāgya-sataka*. For the story of his birth, see *Prabandhaobhīntāmāni* (Lawney's trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-662 A. D. (*I-tsing's Record of the Buddhist Religion* by Takakura, p. 180 and General Introduction, p. lvii). The fort is said to have been protected by the

goddess Ganga Devi all the day, except in the first *prakar* of the morning, when it was taken by the English. It contains a state-prison where Trimbakji Danglia, the minister of Raji Rao who was the adoptive father of Nana Sahib, was kept confined till his death (Haber's *Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent on Benares in 1617; in 1675, it held out against the Mughal army for six months and in 1704, it was taken by the English.

Charitrapura—Puri in Orissa (Cunningham's *Anc. Geo.*, p. 519; *R. W. O.*, II, 205).

Charmanvatī—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has three co-equal sources from the same cluster, the Chambal, Chambela and Gambhirā. The river is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at the Yajña of Rantideva (*Mbh.*, Droṇa P., ch. 67; *Meghadūta*, Pt. I, v. 46).

Chattala—Chittagong (*Tantrachudamani*, ch. 51). The temple of Bhavini on the Chandrasekhara hill near Sitakunja is one of the 52 Pithas, where a portion of Sati's right hand is said to have fallen. The *Vāraṇsi Tantra* (ch. 31) contains some account of the Chandrasekhara hill as a place of pilgrimage.

Chatuspīṭha-parvata—The Asota range, one mile to the south of Jaipur in the district of Kapak in Orissa: Udaya-giri is a spur of this range, five miles from Dhuvana-nagara, containing many Buddhist caves and sculptures of ancient date. The range is also called Kharṇa-giri and Aṭṭi-giri (*JASB.*, Vol. XXXIX).

Chausaṭh-jogin—Same as Bhṛigu-tīrtha.

Chāya—Porobunder in Guzerat: a famous port at the commencement of the Christian era.

Chedi—Bundelkhand and a part of the Central Provinces. It was bounded on the west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhists. Tod (*Rajasthān*, I, 43 note) identifies Chedi with Chandori (Chandravati or Sandravatis of the Greeks), a town in Bundelkhand, which is said to have been the capital of Sisupāla, who was killed by Kṛṣṇa (see also *JASB.*, Vols. XV and LXXI, p. 101). It is 18 miles west of Lalitpur; the ruins of old Chandori, however, are 8 miles north-west of the modern town (*JASB.*, 1902, p. 108 note). Chandori has been described in the *Ain-i Akbari* as a very large ancient city containing a fort. According to Dr. Führer (*M. A. I.*), General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Bühler (*Vikramāditya-charita*, xviii, 95), however, Dāhala Mandala or Bundelkhand was the ancient Chedi, Dāhala being on the Narbada. In the *Skanda P.*, Revā-khaṇḍa, ch. 66, Maṇḍala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upland region where the Sona and the Narmadā have their sources (McCrindle's *Ptolemy*, p. 188). Kālaśjara was the capital of Chedi under the Gupta kings, and Suṭtimati its capital at the time of the Mahābhārata. Chedi was also called Triputi from its capital now called Tewar, six miles from Jabhalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemadanta*). Tewar (Teor) was the capital of Dāhala (Alberuni's *India*, Vol. I, p. 202). The *Anargharāghava* (Act VII, 115), says that Māhishmati was the capital of Chedimandala at the time of the Kālachuris. See Suṭtimati.

Chela-gaṇḍa—The Kāveri (*Hariuṣṇa*, ch. 196).

Chera—It comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from the third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capital was

Skandapura situated at a short distance to the west of Unzelhati Pass (*J.R.A.S.*, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanni, situated near Cranganore on the left bank of the Amaravati, a tributary of Kaveri; its larger capital was Talkad (Dr. Burnell's *South Indian Palaeography*, p. 33). Talkad or Dalavanapura is situated on the left or north bank of the Kaveri, 28 miles south-west of Mysore city, and about 39 miles east of Seringapatam: its ruins are even now called Talkad. It was the capital of the Gangā Vamās from the third to the ninth century A.D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Talkad to Dvārāvati or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rājā of Mysore in 1634. For an account of the Chera kings, see *Ind. Ant.*, I, 360; *J.R.A.S.*, 1846, pp. 1-29.

Cheta—It is the same as Chetiya or Chetiya-giri. (*Vessantara-Jātaka* in the *Jātakas*, vi, 206) of Sponce Hardy's *M. H.*, 119).

Cheti—Same as Chedi. Its capital was Sothivati (*Jātakas*, vi, 272). See Suktimatī.

Chetiya-giri—Besnagar, three miles to the north of Bilha in the kingdom of Bhupal, where Asoka married Devi. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Saighamittā. It was the capital of the country called Dakkhinagiri (Turnour's *Mahāvamsa*, ch. XIII) which is perhaps a corruption of Daśārpa. Dr. Rhys Davids identifies it with Sanchi and Bidisā, but these two places are very close to Besnagar. According to General Maisey also, Chetiya-giri is Sanchi "with its numerous Chetiyas or stupas" about 5 miles south-west of Bilha (Maisey's *Sanchi and its Remains*, pp. 3, 5). It was also called Chetiya and Chetiyanagara or Chaitya-giri. It is situated at Triveni or Triple Junction of the rivers Betwa, Bes (or Besah) and Gaṅgā, of which the last is believed to flow underground (Cunningham's *Bilha Topes*, p. 364). See Besanagara.

Chhatravati—See Ahleehhatra.

Chhutudri—The river Chukki in the Panjab which joins the Bias: it is not the Satadri or Satlej.

Chidambaram—Same as Chittambaram (*Devī-Bhāgavata*, vii, 38). Southern India possesses five *Bhūctika* or elementary images of Mahādeva, namely, the Kāshī or earth image at Kāñchīpura, Āp or water image at Jambhokeśvara, Teja or fire image at Aruñāchala, Marut or wind image at Kālabasti, and Vyoma or sky image at Chidambaram (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, pp. 379, 380). Śiva has eight images of which five are elementary (*Liṅga P.*, Uttara, ch. 12).

China—1. China. It is mentioned in the *Mahābhārata* (Sabhā P., ch. 51) and *Manu* (ch. X, Aśv. 44). In the mediæval period it was called Mahāchīna. The great wall of China was built by Che Hwang-to in 214 B. C. During the reign of the Emperor Ming-to, Kāśyapamitragga and Dharmaraksha were the first Indian Buddhists who went to China (67 A. D.). In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wū in 381 A. D. (Edkins's *Chinese Buddhism*, ch. vi) 2. Anam (*Sāhitya-Parishat-Patrikā*, 1321 B. S., p. 63).

Chintāpurī—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chinnamastā whose picture is placed behind a Pīṇa-mūrti or conical image. The temple is on the summit of a hillock.

Chitābhūmi—Baidyanātha or Deoghar in the Santal Pargana, containing the temple of Baidyanātha, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Bk. I, chs. 38, 56). The Mahādeva there is said to have been established by Rāvana. The place contains also the temple of the goddess Pārvati, the consort of the god Baidyanātha. It is said to be one of the fifty-two Pīthas (*Hārḍapīthas*), as Sati's heart fell at this place. In the *Uttara Purāṇa* cited by Francklin in his *Site of Ancient Palibothra*, p. 21, Baidyanātha is called Pampāpuri or Pambāgāon, which is perhaps a corruption of Parālipura or Parāli-grāma of the *Śiva Purāṇa*. For a description of the temples of Baidyanātha or Deoghar, see *JASSB.*, 1883, p. 164—'On the temples of Deoghar' by Dr. R. L. Mitra. In the *Mahā-Liṅgeśvara Tūmra* in the 'Hundred Names of Śiva', it is mentioned that Baidyanātha and Vakresvara Mahādevas are situated in Jharakhaṇḍa, Siddhinātha and Tārakosvara Mahādevas in Rājāna, Ghagolvara Mahādeva on the banks of the river Ratnākara (now called Kānā nadi in the district of Hooghly), and Kapālesvara Mahādeva on the banks of the Bhāgirathī. Rāvana, while he was carrying Mahādeva from Kailāsa, felt a very uneasy sensation when he came to Haritakiyana, the ancient name of Baidyanātha, as Varuṇa, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Vishnu disguised as a Brāhman, and retired to the north-eastern corner of Deoghar called Hārājūḍi (a corruption of Haritakiyana) to relieve himself, and the result was the Kormanāsā rivulet flowing by the north of Hārājūḍi. In the meantime, Vishnu put down Mahādeva at Deoghar and disappeared (*Śiva P.*, Baidyanātha Māhāt., ch. 4). The Trikūṭa hill, 6 miles to the east of Baidyanātha, contains a spring of water. The Tapovana hill where Rāvana performed asceticism (*Śiva P.*, Bk. I, ch. 55; *Bṛhat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

Chitrakūṭa—Kāmptānāth-giri in Bundelkhaṇḍ: it is an isolated hill on a river called the Paisuni (Payasvini) or Mandakīni, where Rāma dwelt for some time during his exile (*Rāmāyaṇa*, Ayodhya K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

Chitrakūṭā—Same as Payasvini (2): the river Paisuni (*Vāmana P.*, ch. 13, v. 26).

Chitrarathī—The river Chitrarathī, a tributary of the Northern Pennar (*Mbh.*, Bhishma, ch. 9).

Chitropalā—The river Mahānadi in Orissa below its junction with the Pyri (*Mbh.*, Bhishma, ch. 9 and *Asia. Rev.*, Vol. XV; *Brahma P.*, ch. 46). But it appears to be the Chittutola (Chitrotpalā), a branch of the Mahānadi (see Hamilton's *Gazetteer*, s. v. Mahanuddy).

Chitrotpalā—Same as Chitropalā (*Mārkaṇḍeya P.*, ch. 57; *Arch. S. Rep.*, vii, 153; xvii, 70). The river Mahānadi in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitāmṛta*, Pt. II, ch. 16).

Chittambalam—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasabhapati, the name of Mahādeva. The celebrated Saṅkarāchāryya is said to have been born at Chidamvaram (Ānanda Giri's *Saṅkaravijaya*) and he died at Kāśhipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalatī on the Pūrā in Kanara (see Kerala) and to have died at Kōḍināth in Garwal. It is now certain that Saṅkara was born at Kalatī or Kaladi in Kerala during the reign of Rājāśekhara (Mādhavāchāryya's *Saṅkaravijaya*).

Choaspes—The Kunar or Kamah river which joins the Korymbos (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Choaspes or Enaspia is the Sossua (of Elphinstone's map) which falls into the Kabul river (*JASS.*, IX, 1840, p. 472).

Choes—According to Lassen, Choes of Adrian. It is the Kamah river which falls into the Kabul river (*JASS.*, 1840, p. 472).

Chola—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinakini river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Uraiyur on the Kāveri (the Orthoura of Ptolemy—the royal city of Somnagou) near Trichinopoly in the second century A. D., and Kāñchipura, Combaconum and Tanjore (Tanjapur) in the eleventh century (*Epigraphia Indica*, Vol. III, p. 283). Chola was also called Drāvīda (*Padma P.*, Adilchandra, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (*Ibid.*, Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāñdyā kingdom and continued so for 570 years (*Wilson's Mackenzie Collection: Intro.*, p. 51).

Chora—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Choda (*JASS.*, 1898, p. 169).

Chyavana-ārama—1. Chanda in the district of Shahabad in the province of Bengal: the hermitage of Rishi Chyavana (*Skanda P.*, Avantī Kh., ch. 57). 2. The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payasbhi or modern Purnā (*Padma P.*, Pātāl Kh., ch. 8). 3. Dhoi, six miles south of Narnol in the Jaipur territory, where the Rishi's eyes are said to have been pierced by a princess of Anapadma, whom he afterwards married. 4. Chilanla on the Ganges in the Rai Bareilly district: it was the abode of the Rishi who was restored to youth by the twin Aśvini-kumāras.

D

Dabala—Same as Chedi (Dr. Bühler's *Vikramāñka-charita: Introduction*).

Dakini—Bhima-saikhara at the source of the Bhīmā, north-west of Poona (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 370; Fergusson's *Cave Temples of India*, p. 367). The temple of Mahādeva Bhimasaikhara is a celebrated place of pilgrimage, and the god is one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. 1, chs. 38, 40; Fergusson's *Cave Temples of India*, p. 367). In the *Śiva Purāṇa* Dakini is said to be situated on the Western Ghats (Sahyādri). See Amareśvara.

Dakṣiṇa Gaṅgā—1. The river Godāvari (*Revā Māhāt.*, ch. 3). 2. In the *Nṛsiṃha P.*, ch. 66, the Kāveri is called the Dakṣiṇa-Gaṅgā. 3. The Nerbada is called the Dakṣiṇa-Gaṅgā in the *Skanda P.* (*Revā Khanda*, ch. 4). 4. The Tuṅgabhadra is called the Dakṣiṇa-Gaṅgā in Bilhana's *Vikramāñkadēvacharita*.

Dakṣiṇagiri—1. Dakṣiṇagiri of the *Mahābhārata* (ch. xlii): its capital was Chetiya (see Chetiya-giri): Daśāra of Kāñdhāra is evidently a corruption of Dakṣiṇa-giri. See Dākarna. 2. The kingdom of Bhopal. 3. The name of a village in Ekamālā in Nagardha, not yet identified, in this place Buddha delivered the *Kāśibharadvāja-Sutta*.

Dakṣiṇa-Kedāra—Baligāmi in Mysore. It contains a celebrated temple dedicated to Kēdāranātha. Baligāmi is also called Balipura and Balligāmi (*Rice's Mysore Inscriptions*, pp. 90, 94, 102).

Dakṣiṇa-Kośala—See Kośala-Dakṣiṇa.

Dakṣiṇa-Mathura—Madura on the river Kṛitānālā in the province of Madras (*Chaitanya-Charitamrita*, Mudhya, ch. 8). It was also called Mathurā and Mināksbi. It was the

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capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 62 Pīṭhās where Sati's eyes are said to have fallen (*Bhāgavata*, X, 79 and *Mahābhārata*, ch. 7). It was called Dakshina-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājastandkari*). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viśvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trimūha, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Minākshi with its thousand-pillared hall was built by Arya Nayak in 1550.

Dakshinā-Patha—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Nerbada. It is the Dakkhinabades of the Greeks. (*Matya P.*, ch. 114 and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. I; Rājasekhara's *Bālarāmāyaṇa*, Act VI; Apte's *Rājasekhara: his Life and Writings*, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (*Vinaya Pīṭhaka*, I, 195, 196; II, 298).

Dakshina-Pinākinī—Same as Pāpaghni.

Dakṣiṇa Prayāga—Triveṇī on the north of Hūgli in Bengal (*Bṛhat-Dharma Purāṇa* Pārva Kh., ch. VI; *JASB.*, Vol. VI, 1910, p. 618).

Dakṣiṇa Sindhu—The river Kali-Sindhu, a tributary of the Chambal (*Mbh.*, Vana P., ch. 82). It is the Sindhu of the *Meghadūta* (Pt. I, ch. 36).

Dakṣiṇāṭya—The Deccan: that part of India which lies to the south of the Vindhya range (*Rāmāyaṇa*, Bāla K., ch. 13). See *Maharashtra*.

Dakṣiṇa-Badarikāśrama—Mailkote, twelve miles to the north of Seringapatam in Mysore, where the principal Math of Rāmānuja, the founder of the Śrī sect of Vaiṣṇavas is situated. It is also called Yādava-giri (see Yādava-giri).

Dalabhya-Āsrama—Dalman on the Ganges in the Rai Bareilly District (*JASB.*, Vol. LXIX, p. 84).

Dāmalīpta—A corruption of Tāmralīpta: it was the capital of *Samha* (*Hema-kosha*). See *Samha*.

Damila—Same as Kerala: the Malabar coast (*Akṣita-Jātaka* in the *Jātakas*, IV, 150) or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the *Lamurika* of Ptolemy which, according to Dr. Caldwell, was a mistake for *Damir-ike* (see McCrindle's *Ptolemy*, p. 49), "ike" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dhātusena (459-477 A. D.) defeated the foreign usurpers and restored the national dynasty (*Mahāvamsa*, ch. 38; *S.B.E.*, X: Indr. XV). This shows that Damila was close to Ceylon.

Dāmodara—The river Dāmudā in Bengal (*K. Ch.*)

Dandaka—Same as *Dandakāranya* (*Brahma P.*, ch. 27).

Dandakāranya—Same as *Maharashtra* (*Rāmāyaṇa*, Āraṇya, ch. I, and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyaṇa*, it was situated between the Vindhya and the Sālbala mountains; a part of it was called Janasthāna (*Uttara K.*, ch. 81; *Uttara-Rāmācharita*, Act II). According to Mr. Pargiter, Dandakāranya comprised all the forests from Bundelkhand to the river Kṛishṇā (*The Geography of Rāma's Exile* in *JRAS.*, 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāmācharita*, Act I).

Dagapura—Same as *Udādapura*.

Dantapura—The ancient capital of Kalinga (*Dāghadhātuvamśa*, Turnour's *Account of the Tooth-relic in Ceylon*—*J.A.S.B.*, 1837, p. 866). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadaṭṭa, King of Kalinga, shortly after the death of the former. According to the *Dāghadvamśa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadaṭṭa, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A. D., by Guhasiva, king of Kalinga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigrāthi or Jainas at whose instigation it was ordered to be taken there. Rājā Pāṇḍu got the tooth from Dantapura (*J.A.S.B.*, 1837, pp. 868, 1059.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiradhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Dantakumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttivarī Maghavarga (A. D. 298–326) who guarded the relic at Anurādhāpura: see *Anurādhāpura* (Tennent's *Ceylon*; Turnour's *Tooth-relic of Ceylon*; *Dāghadvamśa* translated by Mutu Coomara Swami; and Turnour's *Dāghadhātuvamśa* in *J.A.S.B.*, 1837, p. 866). It is now kept at Kandy Śrīvardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy see *Mahāvamśa*, ch. 88. It has been variously identified with Danton in the district of Midnapore and with Rājñabendri on the Godāvarī. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu "to form the image of Jagannātha and put into its belly these bones of Kṛṣṇa" (Garrett's *Classical Dictionary of India* under *Jagannātha*; Ward's *History of the Hindus*, I, 206).

Dantura—It is evidently a corruption of Dantapura: see *Dantapura*. (*Bṛhat-saṃhitā*, xiv, 8.)

Darada—Dardistan, north of Kāśmīra on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (*Mārkaṇḍeya P.*, ch. 67). It was a part of the ancient country of Udyāna (see Monier Williams' *Buddhism*). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Keshangwāgā valley in the immediate north of Kasmir" (Dr. Stein's *Rājatarāṅgiṇī*, Vol. I, p. 47).

Darbhavatī—Dabhol in Guzerat, thirty-eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawar and Kachh*, p. 218, and *Ep. Ind.*, Vol. I, p. 20). Führer (*M.A.I.*) identifies Darbhavati with Dibhai, twenty-six miles south-west of Bulandshahar. Dibhai was the Radoph of the Greeks.

Darddura—The Nāgiri hills in the Madras Presidency (*Raghuvamśa* IV; *Bṛhat-saṃhitā*, ch. 14; *J.R.A.S.*, 1894, p. 262). In some editions of the *Raghuvamśa* it is mentioned as *Darddara*. Same as *Durdura*.

Darsanapura—Disa on the river Banas in Guzerat (*Bṛhat-saṃhitā*, xiv, 8).

Daru-vana—See *Chamatkārapura* (*Kūrma P.*, II, chs. 37, 38). Same as *Dara-daru-vana*. Daru or Dārukā-vana, which contains the temple of Nāgeśa, one of the twelve Great Lingas of Mahādeva (*Śiva P.*, I, 38) has been identified with Anandha in the Nizam's

territory (Arch. S. List, *Nizam's Territory*, xxxi, 21, 79,) but the *Siva P.*, (1, 56) places Darukā-vana close to the Western Ocean.

Darukā-vana—See Daru-vana.

Darva—The country of the Darvas, a tribe living with the Abhisāras between the Vitastā and the Chandrabhāgā (*Mahābhārata*, Vana, ch. 81; Dr. Stein's *Rājatarāṅgīnī*, Vol. I, p. 32; Vol. II, p. 432).

Darvabhīṣira—The whole tract of the lower and middle hills between the Vitastā and the Chandrabhāgā; it included the hill-state of Rājapuri; it was subject to Kāśmīra (Dr. Stein *Rājatarāṅgīnī*, I, 32). See Darva.

Dasenagara—Same as Dasapura.

Dasapura—Mandasor in Malwa (*Bṛhat-Saṃhitā*, ch. 14; *Meghadūta*, Pt. I, wk. 48). For an explanation how Dasapura was changed into Mandasor, see Dr. Fleet's note in the *Corp. Ins. Ind.*, Vol. III, p. 79. It is called Dasor by the people of the neighbouring villages.

Dasharha—Dwarka in Guzerat (*Abh.*, Vana P., chs. 12 and 13).

Dasāra—The name means "ten forts; ring = a fort." 1. The *Mahābhārata* mentions two countries by the name of Dasāra, one on the west, conquered by Nakula (*Sabha P.*, ch. 32) and the other on the east, conquered by Bhīma (*Sabha P.*, ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Dasāra, the capital of which was Vidisha or Bhāsa (Dr. Bhandarkar's *History of the Deccan*, sec. III). It is mentioned in Kālidāsa's *Meghadūta* (Pt. I, vs. 25, 26). Its capital at the time of Asoka was Chaitiyagiri or Chetiyagiri. Eastern Dasāra (the Dosarene of the *Periplus*) formed a part of the Chhattiagadh ("thirty-six forts") district in the Central Provinces (Prof. Wilson's *Fishagu P.*, Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (*JASB.*, 1906; pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (*Mārkaṇḍeya P.*, ch. 51); Garrett identifies the river with "Dhosan" in Bundelkhand (Garrett's *Classical Dictionary*). It is the Dosaran of Ptolemy.

Dāseraka—Malwa (see *Trikāṇḍaśeṣa*).

Dehali—See Indraprastha.

Devabandara—Dia in Guzerat. In the 7th century A. D., the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Dia before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A. D. (*Bomb. Gaz.*, IX, Pt. II, pp. 183 ff. XIV, pp. 506—536; *Journal of the Bom. Br. of the R. A. S.*, I, p. 170).

Devadāruvana—Same as Daruvana, where Līga-worship was first established. It was situated on the Ganges near Kedar in Garwal (*Kūṣma P.*, Pt. II, chs. 37, 38; *Siva P.*, Bk. IV, ch. 13, v. 16; *Rāmāyana*, Kishk., ch. 43). Badarikāśrama was situated in this Vana (Ānanda Bhaṭṭa's *Bullala-charita*, II, 7).

Devagaḍa—Same as Dharagaḍa.

Devagiri—1. Dowlatabad in the Nizām's territory. It is mentioned in the *Siva P.* (*Jñāna Saṃhitā*, ch. 58). See *Maharāshtra* and *Sivalaya*. 2. Part of the Aravali range. 3. A hill situated near the Chambal between Ujjain and Mandasor (*Meghadūta*, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.

Devaka—Śrīpāda: Adam's Peak in Ceylon (Turnour's *Mahāvamsa*). See *Sumana-kūta*.

Devala—Tatta in Sindh.

Deva-parvata—Same as Devagiri (*Sina P.*, I, 59).

Devapattana—Same as Prabhāsa (*Epigraphia Indica* vol. 1, p. 271). According to Dr. Fleet, it is the ancient name of modern Varanasi (*Corp. Ins. Ind.*, vol. III, p. 91, *Introduction*).

Devapura—Rajim on the confluence of the Mahānadi and the Pairi in the Raipur District, Central India: 24 miles south-east of the town of Raipur. It was visited by Rāmachandra (called also Rājīralochana, whence the name Rajim) to save his brother Śatraghna from death (*Poona P.*, Pātāla, ch. 27, vs. 58, 69). The temple of Rāmachandra contains an inscription of the eighth century A.D.

Devarāshtra—The Maratha country; it was conquered by Samudra Gupta at about 340 A.D.

Devikā—1. The river Devā in Oudh. It is another name for the Sarajā or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol. II, pp. 120, 232, *map*). The southern portion of the Sarajā is called Devikā or Devā, whereas the northern portion is called Kālinadi after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Sarajā (*Kālikā P.*, ch. 23). The junction of the Gandak, (Devikā) Sarajā, and the Ganges forms the Triveni, where the fight between the crocodile and the elephant took place (*Varāha P.*, ch. 144 and *Mbh.*, Ādi P., ch. 29). See **Viśala-shastra**. The Sarajā now joins the Ganges at Singhi near Chapra. 2. A river in the Punjab: it appears to be an affluent of the Ravi (*Vāmana P.*, chs. 81, 84; *Mbh.*, Vana P., ch. 82; *Matsya P.*, ch. 113). This river flowed through the country of Sauvira (*Agni P.*, ch. 200), which, according to Alketani, was the country round Multan: see **Sauvira**. It has its source in the Maināka (Sawalik) range (*Kālikā P.*, ch. 23, vs. 137, 138). It also flowed through the country of Madra (*Viśānu-dharmottara Purāṇa*, Pt. I, ch. 167, v. 15). Mūlaśthāna (Multan) was situated on the Devikā (*Skanda P.*, Prabhāsa Kh., Prabhāsa-Kāshetra-Māhāt., ch. 278). It has been identified with the river Deeg, a tributary of the Ravi on its right bank (Pargiter's *Mārkandeya P.*, ch. 57, p. 292), and this identification appears to be confirmed by the *Vāmana P.*, chs. 84, 89.

Devikota—Same as Śaṅkṭapura.

Devipātana—Forty-six miles north-east of Gonda in Oudh: it is one of the fifty-two Pithas where Sati's right arm is said to have fallen.

Dhanakataka—Dharanikota in the Krishna or Guntur District in the Madras Presidency. It is one mile to the west of the small town of Amaravati (Amaravoti) and eighteen miles in a direct line to the west of Bejwada, on the south bank of the Krishnā (Cunningham's *Geography of Ancient India*, p. 539). Ferguson identifies it with Bejwada (*JRAS.*, 1896, p. 90), but this identification does not appear to be correct. Dhanakataka or Dharanikota is a place of considerable note from at least 200 B.C. It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purāṇas and Śātakarais of the inscriptions and who were popularly known as the Śātavāhanas or the corruption Śālivāhanas (Hemachandra's *Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuks, Sisuka and Sīpraka, who ascended the throne in B.C. 73 after subverting the Kanva dynasty of the Purāṇas. Though the capital of the Andhrabhrityas was Dhanakataka, which is called Dhanakateka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Paikāra on the Godavari, while the older ones reigned at Dhanakataka. When the throne at the principal seat became vacant, the Paikāra

princes succeeded. Thus while Gautamiputra Śatkarṣi, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D., his son Pulamāyi reigned at Paithān from 130 to 154 A. D., and after his father's death at Dhanakataka for four years (see *Kosala-Dakṣiṇa*). Gautamiputra and Pulamāyi overthrew the Śaka king Nahapāna or his successor who reigned at Jirnanagara and after that, they defeated the Śaka king Jayadāman, son of Chasthāna, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayini, his capital (Dr. Bhandarkar's *Early History of the Deccan*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism, in the first or second century A. D. (For Buddhist Universities, see *Nālandā*). Dhanakataka is a corruption of Sudhanya-kataka (see *Havell's Ancient and Medieval Architecture of India*, p. 140).

Dhanapura—Joharganj, twenty-four miles from Ghazipur.

Dhanushkoṭi-tīrtha—Same as **Dhanu-tīrtha**.

Dhanu-tīrtha—On the eastern extremity of the island of Rāmeśvaram in the Palks' Strait, ten or twelve miles from the temple of Rāmeśvara. It was caused by Lakṣmana piercing the water with his bow. It is called Dhanushkoṭi Tīrtha in the *Skanda Purāṇa* (Setubandha-khaṇḍa). Cape Kory of Ptolemy, where the island of Rāmeśvaram terminates, is the Sanskrit word Koṭi or Dhanush-koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p. 60). Its identification with the Paumen passage is not correct.

Dhānyavatipura—Same as **Dhanakataka**.

Dharagara—Dowatabad in the Nizam's territory: the Tagara of the Greeks. It has been variously identified by various writers with Janir, Kulbarga, Kolhapur and Dharur (in Nizam's territory). See **Tagara**.

Dhārānagara—Dhar in Malwa, the capital of Rājā Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Rājā Bhoja and his ancestors, see *Epigraphia Indica*, vol. I, p. 222, Merutunga Āchāryya's *Prabandha-chintamāṇi*; *JASB*, 1861, p. 101. In his court flourished Kālidāsa, the author of the *Nalodaya*, Jayadeva, the author of the drama *Prasanna Rāghava* and others (*Bhoja prabandha*).

Dharmapattana—1. Śrāvastī or the present village of Sahet-mahet: it was the capital of North-Kosala. (*Trikaṇḍaśeṣa*). 2. Calicut (Sewall's *Sketch of the Dynasties of Southern India*, p. 57).

Dharmapriṣṭha—Same as **Dharmāranya**, four miles from Buddha-Gayā.

Dharmapura—Dharampur, north of Nasik.

Dharmāranya—1. Four miles from Buddha-Gayā in the district of Gayā. It is the Dharmāranya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p. 64; *Garuḍa Purāṇa*, ch. 83; *Mbh.*, Vana, ch. 84). A temple sacred to Dharmameśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmāsara (*Mbh.*, Vana, ch. 84). 2. By some it is considered to have comprised portions of the districts of Balā and Ghazipur (Dr. Führer's *MAI.*, *Padma P.*, *Svarga*, ch. 6 and *Arā.*, *S. R.*, vol. XXII). See **Bhṛigu-Āśrama**. 3. Moharapur or ancient Mohanapur, fourteen miles to the north of Vindhyaśāla (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Abalyā [*Skanda P.*, *Brahma kh.* (Dharmāranya kh.), 35-37]. 4. On the Himalaya, on the

southern bank of the river Mandakini (*Kāvya P.*, ch. 14). 5. Kāvya-ārama near Koṭā in Rajputana was also called Dharmāraṇya (*Mbh.*, Vana, ch. 52). See Kāvya-ārama.

Dharmodaya—The river Dāmudā in Bengal.

Dhavalagiri—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed. Dhavala or Dhavali is five miles from the Khasja-giri range which is situated four or five miles to the west of Bhuvaneśvara, containing many caves of the Buddhist period. But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhavali. In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tūpha," or in other words, the stupas for the Durbala or weak, were founded for undisturbed meditation. Hence the name of Dhauli appears to have been derived from Durbala or Dubla monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosala-Kośalā" of the *Brahmāṇḍa Purāṇa* (ch. 49) or simply Kośala of the *Bṛhat Saṃhitā* (see *Examination of the Inscription at Dhauli in Cuttack* by J. Prinsep in the *JASB.*, 1838, pp. 448-452). The Girnar and Dhauli inscriptions of Asoka are identical in substance: in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB.*, 1838, pp. 158, 160, 219, 276-279). For the inscriptions on the Khasdagiri hill, see *JASB.*, 1837, p. 1090.

Dhundhra—Āmer, the ancient capital of Jaipur. Kunalāya, the great-grandfather of Nākumbha and one of the ancestors of Rāmachandra of Ayodhyā, killed the demon Dhundhu and was therefore called Dhundhunāra: the whole country of Jaipur, especially Āmer, was called Dhundhra after his name. It was included in Marudhanva (*Mbh.*, Vana, chs. 201-203).

Dhutaṇḍapā—1. *Dhutaṇḍap* on the Gumti, 18 miles south-east of Sultanpur in Oudh: see *Dhutaṇḍap* in Pt. II of *Brahmāṇḍa P.*, ch. 49. 2. A tributary of the Ganges in Benares (*Skanda P.*, Kāśī kh., Uttara, ch. 58).

Dipavati—The island of Divar on the north of the island of Goa, containing, at old Narvora on the bank of the Pañchagaṅgā, the temple of Mahādeva Sapta-Kośāvara established by the Sapta Kṣātrīya (*Skanda P.*, Sahyādri kh.; *Ind. Ant.*, III, 1874, p. 194).

Dīrgha-pura—Deeg, in the territory of Bharatpur. See Thorston's *Gazetteer*, s. v. *Deeg*.

Dramila—Most probably, it is the same as *Damila* [Hemachandra's *Sihavarṇāvalīcharita* (Jacobi's ed.) XI, 285]. But according to Dr. Fleet, Dramila was the Drāviḍa country of the Pallavas on the east coast: Kāñchi was its capital (*Bom. Gaz.*, vol. I, pt. II, p. 281).

Draviḍa—Same as *Drāviḍa*.

Drāviḍa—Part of the Deccan from Madras to Seringapatam and Cape Comorin: the country south of the river Pennar or rather Tripati (*JRAS.*, 1846, p. 15). Its capital was Kāñchīpura (*Manu*, ch. X, and *Dakṣakumāracharita*, ch. 6). It was also called Chola (Bühler's *Intro. to Vikramāditya-charita*, p. 27, note 7). At the time of the *Mahābhārata* (Vana, 118) its northern boundary was the Godāvarī.

Drishadyati—The Cagar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB.*, VI, p. 181). General Cunningham has identified it with the river Rakshī which flows by the south-east of Thansewar (*Arch. S. Rep.*, vol. XIV). It formed the southern boundary of Kurukshetra (see *Kurukshetra*). The Drishadyati has been identified with the modern Chitrang, Chautang, or Chitang, which runs parallel to the Sarasvati (*Imperial Gazetteer of India* p. 26).

- Rapson's *Ancient India*, p. 51). This identification appears to be correct (*JRAS*, 1893, p. 58). The river flows through Phalaki-vena (*Vāmana P.*, ch. 36).
- Droṇāchala**—The Droṇagiri mountain in Kaimān (*JASB*, XVII, p. 617; *Devī Purāṇa*, ch. 39; see **Karmāchala**).
- Dudh-ga'gā**—The river Dauli in Garwal, a tributary of the Mandākinī or Mandāgiri.
- Durdūra**—Same as **Dardūra** (*Martāṇḍ. P.*, ch. 57).
- Durgā**—A tributary of the Sābarmaṇi in Gujarat (*Padma P.*, uttara, ch. 60; *Brahmaṇḍa P.*, ch. 40).
- Durjayalīga**—Darjeeling, which contains a temple of the Mahādeva called Durjaya-Līga. Darjiling is a corruption of Durjayalīga. But some derive the name from Dorjaling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 50).
- Durjaya**—Same as *Maṇimotipuri* (*Mbh.*, Vana, ch. 96; Nīlakaṇṭha's commentary).
- Durvāsā-āśrama**—1. The hermitage of Rishi Durvāsā is pointed out on the highest peak of a hill called the Kball. Pābhāḍ (Khaḍi Pābhāḍ Martin's *Eastern India*, vol. II, p. 187), a limestone rock which is worked for chalk. It is two miles to the north of Colgong (Kaholgaon or Kalabogāma from the pegaceous character of the *ṛishi*) in the district of Bhagalpur and two miles to the south of Pātharghāt, the name of a spur of the Colgong range jutting into the Ganges, about twenty-five miles from Bhagalpur. The Pātharghāt hill (ancient Sili-saḍgama or properly speaking Bīkramaśīlā Saḍghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hsien Tsiang when he visited Champa in the seventh century. Figures of the Buddhist period are scattered in the court-yard of the temple of Batesvaranātha Mahādeva just by the side of one of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB*, 1898, p. 10. See Colgong in pt. II. 2. Durvāsā's hermitage was also at Durbāur, in the hills, seven miles north-east of Rajauli, in the sub-division of Nowājah in the district of Gayā (Grierson's *Notes on the District of Gayā*).
- Dvāpāyana bradā**—Same as **Rāma-bradā**. The lake was called Dvāpāyana-bradā on account of an island in its middle; this island contained a sacred well called Chandrakṣpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.
- Dvaita-vena**—Deolihal, about fifty miles to the north of Mirat in the Saharanpur district, United Provinces, 2½ miles to the west of the east Kāliṇḍī and about 10 miles from Muzaffarnagar, where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gaming table (*Mahābhārata*, Vana, ch. 24, *Calcutta Review*, 1877, p. 78, note). Half a mile from the town is a small lake called Devī Kuṇḍa, the banks of which are covered with temples, ghāṭa and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV). Dvaita-vena is the birth-place of Jaimini, the founder of the Mīmāṃsā school of philosophy.
- Dvārakā**—Same as **Dvārīkesvārī**.
- Dvārāsamudra**—Halebid, the capital of Mysore in the twelfth century.
- Dvāravati**—1. Dwarka in Gujarat. Kṛṣṇa made it his capital after his flight from Mathurā when he was harassed by Jarāśandhu, king of Magadha. 2. Siam (Phayre). According to Dr. Takakusu, Dvāravati represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Hsiao's Record of the Buddhist Religion*, p. 11). 3. Dornavandera or modern Halebid in the Hassan district of Mysore: see Chera (*Rice's Mysore and Coorg*, II, 17, 18).

- Dvarika**—1. Dwarka in Gujarat. Same as **Dvārāvati**. It is said to have been destroyed by the ocean just after the ascent of Śrī Kṛṣṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Liṅgas of Mahādeva (see **Amareśvara**).
 2. The capital of Kamboja (Rhys Davids' *Buddhist India*, p. 28).
Dvārikesvarī—The river Dalkisā near Bishnupur in Bengal, one of the branches of the Rupnarāyana (K. ab.).

E

Ekachakrā—Dr. Führer (*MAI.*) has identified it with Chakarnagar, sixteen miles south-west of Itawāh, (*Mbh.*, Adī P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. S. Rep.*, vol. III, 1871-72) is incorrect.

Ekamrakānaḥa—Bhuvaneśvara on the river Gaudhavarī, twenty miles from Cuttack in Orissa (*Bentley P.*, ch. 40). The building of the temple at Bhuvaneśvara was commenced by Yayāti Keśarī, the founder of the Keśarī dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A. D., and was completed about a century after by Lalātendu Keśarī. Under the name of Kaliṅga nagari, Bhuvaneśvara was the capital of Orissa from the sixth century B. C. to the time of Yayāti Keśarī in the middle of the fifth century A. D. (Dr. B. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as **Harakshetra**. It appears, however, that the place was covered with jungle before Yayāti Keśarī commenced building the temples at Bhuvaneśvara towards the close of his reign; he died in 528 A. D. At the time of Lalātendu Keśarī (823-877 A. D.), it again became the capital; it contained seven Sāhis and forty-two streets. The temples of Bhuvaneśvara (a Hari-hara image), Mukteśvara, Gaurī and Paraśurāma, which still exist, contain much workmanship of great artistic value. The tank called Devī-pāda-harā, having 108 small temples of Yoginīs on all its sides, is said to have been the place where Bhagavatī crushed down the two demons Kirtti and Vāsa with her foot (*Bhuvaneśvari Māhātmyā*). The Bindu Sarovara is the most sacred tank in Bhuvaneśvara dug by the queen of Lalātendu Keśarī. The ruins of the ancient palace of Yayāti Keśarī still exist by the side of the road leading from the Railway Station near the Rāmeśvara temple. Lalātendu Keśarī is said to have erected a palace to the south of the temple of Bhuvaneśvara (Dr. B. Mitra's *Antiquities of Orissa*, vol. II, p. 83; Stirling's *Orissa in JASS.*, 1837, p. 756).

Elapura—Elur or Ellora. The cave temple of Kailāsa was constructed on the hills by Kṛṣṇa Rāja of the Rāshtrakūṭa dynasty of Bādāmi, who reigned between 753 and 775 A. D. (Dr. Bhandarkar's *Early History of the Dekkan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Veraval in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Italapura. See **Italapura**.

Embolima (of the Greeks)—The fort of Amb, near Balinash, sixty miles above Attock, opposite to Darband on the Indus, conquered by Alexander the Great.

Erandapalla—Khandes; it was conquered by Samudra Gupta.

Erandī—The river Uri or Or, a tributary of the Nerbuda in the Baroda State (*Padma P.*, Svarga (Adī), ch. 9) near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimage.

G

Gabidhumat—Kolarigate, twenty-four miles to the north-east of Itawāh and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Hari Datta at the time of Śrīharsha or Śīlāditya II of Kanauj (*Ep. Ind.*, vol. 1, p. 180).

Gādhipura—Kanauj. It was the capital of Gādhi Rājā, the father of the Rishi Viskānara.

Gajasāhvaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68).

Gajendra-moksha—1. Sonpur, at the confluence of the Ganges and the Gandak, where the fight took place between the elephant and the alligator (see *Viśālā-śhakra* and *Harīhara-kṣetra*). 2. A place of pilgrimage on the bank of the Tāmarapāṇī, twenty miles to the west of Tinnevely, visited by Chaitanya (*Chaitanya-charitāmṛta*, II, 9). The *Vāmana Purāṇa* (ch. 84) places it at the Trikūṭa mountain.

Gālava-kārama—1. The hermitage of Rishi Gālava, three miles from Jaipur; 2. On the Chitrakūṭa mountain (*Bṛhat-Siva P.*, I, ch. 63).

Gallikā—Same as *Gaṇḍakī* (*Padma P.*, Uttara, chs. 44, 52).

Gambhīrā—The river Gambhīrā, a tributary of the river Sipa in Malwa, mentioned by Kālidāsa in his *Meghadūta* (l. 42).

Gaṇa-muktesvara—Gaṇ-Muktesvara on the Ganges in the district of Mirat. It was a quarter of the ancient Hastināpura where Gaṇeśa worshipped Mahādeva (*Asia. Res.*, XIV, p. 457 (Wilford)).

Gadā-kṣetra—See *Birajā-kṣetra*.

Gaṇḍakī—The river Gaṇḍak. It rises in the Sapta Gaṇḍakī or Dhaulāgiri range of the Himālaya, which is the southern boundary of Central Tibet, the remote source being called Dīmodarakupā, and enters the plains at a spot called Tribhū Ghāt (see *Sapta-Gaṇḍakī*). The river is said to have been formed from the sweat of the cheeks (Gaṇḍa) of Viṣṇu who performed austerities near its source and hence the river is called Gaṇḍakī (*Varāha P.*, ch. 144). The source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Pulaha. The temple of Muktinātha (an image of Nārāyaṇa) is on the south of Śālagrāma. Hence the river is called the Śālagramī and Nārāyaṇī (*Varāha P.*, ch. 144). See *Muktinātha*. The river now joins the Ganges at Sonpur in the district of Muzaffarpur in Bihar where the celebrated fair is held (see *Viśālā-śhakra Gajendramoksha*, *Harīharakṣetra* and *Trivenī*).

Gandha-hastī-stūpa—Bakraur on the Phalga, opposite to Buddha-Gaya, visited by Hiuen Tsiang. Maṭṭaṅgi, which is a corruption of Mātāṅga Liṅga appropriated formerly to Gandha-hastī stūpa (Mātāṅga meaning an elephant). This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātāṅga-kārama and it now contains a liṅga of the Mahādeva called Mātāṅga and a tank called Mātāṅga-vūpi. See *Gayā*.

Gandhamādana—A part of the Rudra Himālaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasi*, Act IV). It is on the southern side of the Kailāsa mountain (*Kālidāsa P.*, ch. 82). At the plantain forest of this mountain, Hanumāna resided. Badarikākārama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, Vana P., chs. 145, 157; *Sānti P.*, ch. 335). The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādana (*Mārkaṇḍeya Purāṇa*, ch. 57; *Skanda P.*, Viṣṇu Kh., III, 6). Gandhamādana is also said to be watered by the Mandakīni (*Vikramorvasi*, Act IV). A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmeśvaram in Southern India.

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khospos (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab. Its capitals were Puruṣapura now called Peshawar, and Takharāṇā,

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandari. In the Babistan inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquered countries of Darius (for a copy of the inscription, see Rawlinson's *Herodotus* vol. III, p. 590). The Gandarians and the Dadics were united under one commander in the army of Xerxes (*Herodotus* VII, 5). It is the Kiantolo of Hsien Tsiang, the *Kandara Gandharidee* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kāsmir and Attock (*J.A.S.B.*, vol. XV (1846)). Gandhara not only comprised the modern districts of Peshawar and Rawalpindi, but also Swat and Hoti Murshān or what is called the Eusefzai country, that is the country between the Indus and the Panjkora, where at Ranigat, Sanghao and Nuttu, discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era, through the labours of Major Cole (*Memorandum of Ancient monuments of Eusefzai*). Ancient sculptures have also been discovered at Jamal Giri in the Eusefzai Pargana of the Peshawar district, Jamal Giri being thirty miles distant from Peshawar (*J.A.S.B.*, (1852) p. 606). The Eusefzai country is bounded on the north by Chitral and Yasin, on the west by Bojwar and the Swat river, on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.*, vol. V). Pushkaravati or Pushkalāvati (Pukely) was its most ancient capital, which the *Rāmāyana* placed in Gandharva-deśa. The *Kathā-sarit-sāgara* (ch. XXXVII) calls Pushkaravati the capital of the Vidyādhara. Gandhara of the *Mahābhārata* and of the Buddhist period, therefore, is the corruption of Gandharva-deśa of Vālmīki (*Rāmāyana*, Uttara kh., ch. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusefzai, the Doric in Kāsmir, and the Ionic at Taxila or Shahdori between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1882-83*, p. cxvii). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C., (*Mahāvamsa*, ch. XII). Gandhara was included in the kingdom of Chandragupta and Asoka, and it seems that Agathoaniles conquered the country and expelled the Mauryas. According to Col. Rawlinson, the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A.D. (*Herodotus*, vol. I, p. 675, note).

Gandharva-deśa—Gāndhāra, which is evidently a corruption of Gandharva-deśa (see Gāndhāra)

Gandhavati—A small branch of the Sipta, on which the temple of Mahākālā in Ujjain is situated (*Meghadūta*, pt. I, v. 34).

Gaṅgā—The Ganges (*Rig-Veda*, X, 75; *Āitareya Brāhmaṇa*, VIII, 14, 4). The course of the Ganges is described with some detail in the *Bṛhat-Dharmasūtra P.* (Mādhyā kh., ch. 22). The main stream of the river originally passed southwards, after leaving Jānu-Aśvama at Sultanganj, through the channel of the Bhāgirathī which with the Jellinghī forms the river Hōgli from Shibganj above Boalia. There are six Jahāns which are allegorical representations of changes in the course of the Ganges: 1st, at Bhairavghāṭi below Gangotri at the junction of the Bhāgirathī and Jāhnavī (Fraser's *Himala Mountains*, p. 476; *Rām.* I, 43); 2nd, at Kānyakubja or Kansūj (*Vishva-dharmottara P.*, I, ch. 28); 3rd, at Jālingī in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.*, XV, p. 20; *Bṛhat-dharma P.* Purva kh., ch. 8; *J.A.S.B.*, XXXIII, 300); 4th at Shibganj above Rampur-Boalia; 5th, at Gaur near Malda (Martin's *Eastern India*; Hamilton's *East India Gazetteer*, s. v. Gaur, III, 81); 6th, at Jāmnagar (Brahmānītalā) 4 miles to the west of Nadia, (*Naxosipa-Parikramā*; Chunder's *Travels of a Hindu*, vol. I); see my pamphlet entitled *Early Course of the Ganges* forming chapter VIII in Major Hirst's *Report on the Nadia*

Rivers, 1915, ch. viii. The Ganges after flowing past Trivegi, Chagda, Guria, Baraipur, Rajganj and Diamond Harbour through *Āṅgaṅgā* or Tolly's Nālā falls into the sea near Sagar Island [Rev. J. Long's *Banks of the Bhāgīratī* in *Calcutta Review*, vi, (1846 p. 403, Cotton's *Calcutta, Old and New*). See Kausiki.

Gāṅga—It is the name of the country of Rājha as well as of its capital Saptagrāma which is called Gāṅgā by Ptolemy and the "Part of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal. Gāṅgā is mentioned in Ptolemy as the capital of the Gangarides who were evidently the people of Rājha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p. 146). Gāṅgā as a country is mentioned in the Kathad Plute Inscription of Krishna III (see *Epigraphia Indica*, vol. IV, p. 278) and also in the Harihara and Balur inscriptions (Rice's *Mysore Inscriptions*, pp. 70, 222). In the first mentioned inscription, Gāṅgā is placed between Kālīṅga and Magadha. Mr. Schoff in his notes on the *Periplus of the Erythraean Sea*, p. 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal. But considering the situation of the town Gāṅgā, the district must mean Rājha, as Saptagrāma (the town Gāṅgā), in the first and second centuries of the Christian era was the chief town of Rājha and not of the whole Bengal (*JASB.*, 1910, p. 690). See Rājha. Perhaps Gāṅgā was the Gāṅgāyāni of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1). The Gāṅgā dynasty ruled over the south of Mysore (see Talakada) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A. D.: Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos. 151—157 and pp. 70, 222, 232). A branch of the family ruled over Orissa (*Ibid.*, *Intro.*, XLVII) who evidently conquered Rājha or the present districts of Rājshī, Midnapore, &c., and from them, i. e., the Gāṅgā dynasty, as well as from its situation on the western bank of the Ganges, it was called Gāṅgā. Chorasaga killed the Mandāra king on the bank of the Ganges after his conquest of Utkala, and Mandāra has been identified by some with Suhma or Rājha (*JASB.*, 1895, p. 139, note; 1896, p. 241). Hence there can be no doubt that Rājha was ruled over by the Ganga kings of Orissa in the 12th century. Gāṅgā was perhaps the country of Gāṅgā or Gāṅgya of the *Kaushitaki Upanishad* (I, 1), of which the king was Chitra, who was called Gāṅgāyāni being the son of Gāṅgya (variant Gāṅgā), i. e., king of Gāṅgya or Gāṅgā.

Gāṅgādvāra—Haridvār (see Māyāpurī).

Gāṅgāsāgara—Same as Sāgarasāgama (*Mbh.*, Vana, ch. 113).

Gāṅgotrī—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia Res.*, vol. XIV). There is a temple of Gāṅgā Devi. One kos from Gāṅgotrī and two kos from Meamī-ki-Gaṭ there is a spot called Patangiri, which is said to be the place where the five Pāṇḍavas remained for twelve years worshipping Mahādeva and where perhaps Draupadī and four of the Pāṇḍavas died (*Mbh.*, Mahāprasthānika P., ch. 2). After that Yudhishtīra left this place and ascended Svargārohinī, a peak of the sacred hill whence the Ganges flows. The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burraupurī, Bissenpurī, Udgurrikanta and Svargārohinī (the western and nearest peak). These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp. 466, 470, 471; Martin's *Indian Empire*, vol. III, pp. 11, 21). See Sumera-parvata.

Garga-ashrama—1. Gargas, the reputed site of the hermitage of Rishi Garga, situated in the Rai Bareilly district, opposite to Auni, across the Ganges. 2. The Lodh Moona forest in Kaimoon is also said to be the hermitage of the Rishi; the river Gugae rises in this forest and falls into the Dhanli. See *Karmachala* (*JASB.*, XVII, p. 817).

Garjapura—Ghazipur (according to General Cunningham, *Anc. Geo.*). This part of the country was visited by Fa Hien in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghazipur and hence his identification is faulty. It formed a part of the ancient Dharmarajya (Führer *MAI.*). See *Dharmarajya and Ghazipur* in Pt. II of this work.

Gauda—1. The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see *Lakshmanavati*). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pala, Mahendra Pala, Adisura, Ballala Sena, and the Muhammadan rulers from 1204 up to about the close of the sixteenth century. It is said to have been founded in A. D. 648 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Puphravarddhana. James Prinsep supposes that Gauda was founded in 1068 (*JASB.*, vol. V), but it is mentioned by Bāṇa in the *Harshacharita*. For further particulars, see Gour in Pt. II. All the country south of Aṅga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daji*). 2. Uttara Kosala the capital of which was Śrāvastī, was also called Gauda or Northern Gauda (*Kāma P.*, Pt. I, ch. 20; *Līṅga P.*, Pt. I, ch. 95). Gonda, a sub-division of Uttara Kosala, forty-two miles south of Śrāvastī, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (*danta-dhavana*) of Buddha still exists at Gonda (Führer's *MAI.*). Gauda may also be a corruption of Gonardda. See *Gonardda*. 3. Gondwana was the Western Gauda. 4. The Southern Gauda was the bank of the Kāveri (*Padma P.*, *Pitaka*, ch. 28).

Gauda-parvata—The Gaṅgotrī mountain, at the foot of which Bindusāra (q. v.) is situated (*Matanga P.*, I, ch. 121).

Gauri—The river Panjkora (the Goursios or Gurus of the Greeks) which unites with the river Swat to form the Landot, an affluent of the Kabul river [*MBA.*, Bk. VI; *Alexander's Exploits on the Western Banks of the Indus*, by M. A. Court in *JASB.* (1839), p. 307; and McGrindle's *Invasion of India*, p. 66]. The Panjkora rising in Gilgit, flows between the Khonar (Choes of Arrian, called also Khamsh) and the Swat [*JASB.* (1839), p. 306]. Panjkora is evidently a corruption of Pañchagauda from the name of a town of that name situated on the bank of this river [*JASB.* (1852), p. 216]. See *Pañchakarpata*.

Gaurikunda—1. A holy place at a very short distance below Gaṅgotrī, where the Kedār-Gaṅgā debouches into the Bhāgirathī (Fraser's *Himala Mountains*, p. 466). Below Gaurikunda, there is a small temple dedicated to the goddess Gaṅgā. The temple is situated precisely on the sacred stone on which Bhagrathe performed asceticism to bring down the goddess (*Ibid.*, p. 468). 2. A sacred lake on the Kailāsa mountain, which is the source of rivers Sindhu and Sarajā (Rāmānanda Bhāratī's *Himāraṅga*). 3. There is another sacred pool known by the name of Gaurikunda which is one day's journey from Kedārāth (Fraser's *Himala Mountains*, p. 301), or about eight miles to the south of the latter, containing a spring of hot water. 4. A hot spring on the bank of the Kālī-gaṅgā on the boundary of Nepal and the British district of Almora.

Gauri-saṅkara—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr. Waddell, *Among the Himalayas*, p. 37). Captain Wood's measurement has proved that Gauri-Saṅkara of the Nepalese cannot be Mount Everest (Dr. Waddell's *Lhasa and its Mysteries*, p. 76).

Gauri-saṅkara—Same as **Gauri-saṅkara** (*Vardha P.*, ch. 215).

Gautama-āśrama—1. Abhyāsthana in the village of Abhari, pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. 2. Godnā (Godānā) near Revelganj, six miles west of Chhapra on the Saraju; the Ganges once flowed by the side of this village. The Gautama-āśrama at Godnā, which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya-darśana, derived its name, however, according to Dr. Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pataliguttra by the gate which was afterwards called the Gauḷama gate (*JASB.*, vol. LXIX (1909), pp. 77, 78—Dr. Hoey's *Identification of Kuśināra Vaiśāḍī* &c.). But Patna is four miles to the south-east of Godnā; hence it is not probable that Buddha crossed over the river at this place. 3. Abiroli near Buxar (*Bṛhat Nāradya Purāṇa*, ch. IX). 4. Tryambaka near the source of the river Godāvari (*Śiva P.*, Bk. I, ch. 54). The *Rāmdgaya*, however, places the hermitage of Rishi Gautama near Jansapur.

Gautami—1. The river Godāvari (*Śiva P.*, Bk. I, ch. 54). 2. The northern branch of the Godāvari is also called Gautami (*Ep. Ind.*, vol. III, p. 60). It is called Gautami-gaṅgā and Nandā in the *Brahma P.*, ch. 77.

Gautami-gaṅgā—Same as **Gautami**.

Gayā—It is situated between the Rāmāṣṭhā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. The town comprises the modern town of Shāhebganj on the northern side and the ancient town of Gayā on the southern side. In the southern portion of the town, called Chakraheda in the Chaitanya-Bhāgavata (ch. 12) is situated the celebrated temple of Viṣṇupada, which was erected some two hundred years ago by Ahalyābāi, the daughter-in-law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple: the Viṣṇupada had been set up prior to Fa Hian's visit. The temple of Maṅgalā Gaurī, one of the fifty-two Pithas, where Sati's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhūmāth (Devī-Bhāgavata, Pt. VII, chs. 30 and 38). For the sacred places in Gayā, see *Vāya Purāṇa*, II, chs. 106 ff. which from the *Gayā māhātmya*. Buddha Gayā (see *Uraṇīva*) is six miles to the south of Gayā. The Barabar hills contain four caves dedicated by Asoka to the Ajivakas, a sect which followed the doctrine of Makkhaliputta Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Asoka's grandson Daśaratha to the same sect: for Daśaratha's and other inscriptions in the Nāgārjuni hill, see *JASB.*, 1837, pp. 676—680. Gayā was one of the first places which received the doctrine of Buddha during the life-time of the saint, and became the head-quarters of his religion. But it appears that it passed from the Buddhists to the Hindus between the second and fourth centuries of the Christian era, and in 404 A. D., Fa Hian found that "all within the city was desolate and desert"; and when Hsiao Tsiang visited it in 637 A. D., he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmanas, all descendants of a single Rishi", who were evidently the "Gayāsis." The story of Gayāsura of the *Vāya Purāṇa*, according to Dr. R. L. Mitra (*Buddha-Gayā*, p. 17), is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head-quarters of the Buddhist faith. From Vishnupada, Dharmaragya, including Mātāṅga-vāpi, now called Maltangi, is six miles, Brahmasara one mile south west, Godārola one mile south near Mārapur, and Uttara-Mānasa one mile north. Dakṣiṇa-Mānasa is near Devaghat (*Mbh.*, Vana, ch. 84; *Agni P.*, ch. 115). The temple of Jagannātha at Umanganagar (Ungā), and those of Śūryya at Deo (Deota Śūryya) and Kūch near Tilcari in the district of Gayā are old, containing inscriptions (*JASB.*, 1847, pp. 453, 1220). For further particulars, see *Gayā* in Pt. II.

Gayānābhi—Jājpur in Orissa. Gayāsura, a demon overthrown by Viṣṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jājpur and his feet at a place called Piṭhāpur, forty miles from Rājmaṇḍri. A well or natural fountain at Jājpur is pointed out as the centre of the navel (*Stirling's Orissa*).

Gayāpada—Piṭhāpur, forty miles from Rājmaṇḍri where Gayāsura's feet rested when he was overthrown by Viṣṇu.

Gayāśirsha—1. Gayā. 2. The mount Gayāśirsha, called Gayāśir in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his "Fire-sermon" called the Āditya paryyāya-Sūtra (*Mahāvagga*, i, 21). Gayāśirsha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*; and *Mahāvagga*, Pt. 1, ch. 22). It is mentioned as a place of pilgrimage in the *Agni Purāṇa* (ch. 219, v. 64) along with other places of pilgrimage at Gayā.

Gayāśirsa—See *Gayāśirsha*.

Gohamara—Gohmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mara, a *dātya*, who was killed by Kṛṣṇa (*Fuhrer's MAL.*, and *Arch. S. Rep.*, Vol. XXII, p. 88). The scene of the battle is placed at Śveta-dvīpa (*Vāmana P.*, chs. 60, 61).

Chārāpurī—The island of Elephanta, six miles from Bombay; it is also called Pūrī (*Fergusson's Cave Temples of India*, p. 465). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

Ghargharā—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarajū (*Padma P.*, Bhūmi kh., ch. 24; *Asia. Res.*, XIV, 411).

Girī—1. A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rājghāt (*JASB.*, Vol. XI, 1842, p. 364). It is mentioned in the *Purāṇas* and Kālidāsa's *Vikramorvasī*, Act IV. 2. The river Landai on which Pushkalāvati (q. v.) is situated (*Arz. Raip.*, ch. 32).

Girīkarṇikā—The river Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 52).

Girinagara—Girnār, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jinas as containing the temples of Nemināth and Pārivanāth (Tawney: *Prabandhachintāmaṇi*, p. 201). The name of Girinagara is mentioned in the *Bṛhat Saṃhitā* (XIV, 11), and in the Rudradāman inscription of Girnār [*Ind. Ant.*, VII, (1878), p. 257]; for a description of the hill and the temples, see *JASB.*, (1838) pp. 334, 379-392. It was the hermitage of Bhāhi Dattātreyas. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings: "Antiyoko" or Antiochus (Theos of Syria), "Taramāya" or Ptolemy (Philadelphus of Egypt), "Antikini" or Antigonos (Gonatus of Macedon), "Maka" or Magas (of Cyrene), and "Alikasudara" or Alexander (II of Epirus). Girnār is situated in Bastrāpatha-kṣhetra. The *Prabhāsa Khanda* (Bastrāpatha-māhātmya, chs. I, XI) of the *Skanda Purāṇa* gives an account of its sanctity.

The river Palāśini, known as Svargarekhā flows by the foot of the hill. Ariṣṭanemi or Nemisātha, the twenty-second Tirthankara of the Jains, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛiṣṇa, being the son of Rājīmatī, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the Śaṅkha or Conch-shell (*Uttarādhyāyana* in *SBE.* XLV, p. 112). He was the guru or spiritual guide of king Dattātreyā, who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Prithat-Saṁhitā*, ch. 14). Junagar itself was called Girinagara: this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian vicaroy (Kakatrāpa), who early in the second century A. D., became independent of the Saka king of Śakastāna or Sistan, which means "the land of Sea" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Dāman's ancestors (*JASB.*, 1883, p. 240). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Garudatta-chakra* which is said to have been left there by Kṛiṣṇa. It was visited by Chañanya (Govinda Dās's *Kachh (Diary)*). It was also called Raivataka mountain. It is described in the *Sūtrapārasādhā* (C, IV).

Girivrajapūra—1. Rājgir in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (*Sabbā*, ch. 21), where Jarāśandhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67): it was generally called Rājagṛha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rājā Vasa and was therefore called Vasumatī (*Rāmāyaṇa*, Ādi, ch. 32). It is surrounded by five hills called in the *Mahābhārata* (*Sabbā*, ch. 21) Baihāra, Barāha, Briṣabha, Kishī-giri, and Chaityaka, but they are now called Baihbhāra-giri, Bipula-giri, Ratnakūṭa, Girivraja-giri, and Ratnāchala. In the Pāli books, the five hills are called Gijjhakūṭa, Igigili, Vebhāra, Vopulla, and Pāṇḍava. Baihāra has been identified by General Cunningham with Baihbhāra-giri, the Vebhāra mountain of the Pāli annals; Kishī-giri with Ratnakūṭa (also called Ratnagiri), the Pāṇḍava mountain of the Pāli annals; Chaityaka with Bipula-giri—the Vopulla mountain of the Pāli annals; and Barāha with Girivraja-giri. A part of this hill is called Gijjhakūṭa; hence Briṣabha may be identified with Ratnāchala. Girivraja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udaya-giri and Girivraja-giri. Girivrajapūra is the Kusumapura or Rājagṛha of the Buddhist period. It is bounded on the north by Baihbhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakūṭa; on the west by a portion of the Baihbhāra-giri called Chakra and Ratnāchala; and on the south by Udaya-giri, Sona-giri, and Girivraja-giri. Girivraja-pūra had four gates: first, between Baihbhāra-giri and Bipula-giri on the northern side, called the Sūrya-dvāra (Sun-gate); it was protected by Jarā Rāksasa; second, between Girivraja-giri and Ratnāchala called the Gaja-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri; fourth, between Ratnāchala and Chakra, a portion of the Baihbhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Bāu-gaṅgā is on the south of

Rājgir. At the time of the *Rāmāyana* (see *Ādi*, ch. 32) the river Sone flowed through the town. Jarāśinḍhu's palace was situated on the western side of the valley in the space between Baiḥhāra-giri and Ratnāchala. The Rangbhum or the wrestling ground of Jarāśinḍhu is at the foot of the Baiḥhāra hill, a mile to the west of the Sonbhāṅgār cave. Bhīma Sen's Ukharā or the *Malla bhūmi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāśinḍhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestlers. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [*JASB*, (1847) p. 559]. Traditionally the princes were confined by Jarāśinḍhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyak hill containing the celebrated tower called Jarāśinḍhu-kā-Baiḥhak formerly called the *Harpas stūpa* (see *Indrasila-guhā*). The Pāṇchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛṣṇa crossed the Pāṇchāna river and entered Jarāśinḍhu's town in disguise by scaling the Giriyak hill, a spur of the Bipula or Chaityaka range (*Imperial Gazetteer of India*, Vol. V, p. 85). There is, however, a pair of foot-prints within a small temple on the slope of the Baiḥhāra hill on its northern side which are pointed out as the foot-prints of Kṛṣṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Goratha hill, which is now called the Bāthāni-kā-Pāṇad, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pāṇad, a hill larger than the Bāthāni hill (*Mbh*, *Sabbā P.*, ch. 20). At the foot of the Baiḥhāra hill on the north and at a short distance from the northern gate, there are seven Kuṇḍas or hot springs called Vyāsa, Mārkaṇḍa, Sapta-Rishi or Saptadhāra, Brahma, Kāśyapa-rishi, Gaṇḍā-Yamunā, and Ananta. At a short distance to the east of these Kuṇḍas, there are five hot springs called Sūrya, Chandramā, Ganeśa, Rāma and Sitā. To the east of this latter group of Kuṇḍas is a hot-spring called Śrīngi-rishi-kuṇḍa now called Makhdum-kuṇḍa after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship. Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Rāol and Lāttā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Dēvi near the northern gate and Jaina temples of Mahāvīra, Pārasnātha, and other Tirthaṅkaras on the Baiḥhāra, Bipula, Udaya, and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagṛha [*Sutta-nipāta*, 'Pabbajjasutta', *SBE*, vol. X; *JASB*, (1838), p. 810]. Here he became the disciple of Ārāḍa first and then of Rudraka; but dissatisfied with their teachings, he left Rājagṛha (*Āśvaghoṣa's Buddha-charita*). While he was residing in a cave called Kṛṣṇasīlā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvagga*, 'Pabbajjasutta', 12; and *Lālita-vistara*, ch. 16). The Sonbhāṅgār cave on the southern face of the Baiḥhāra hill within the valley or the ancient town of Rājagṛha (incorrectly identified by General Cunningham with the Saptasparśi cave where the first

Buddhist synod was held) [*Arch. S. Rep.*, vol. III; Fergusson's *Cave Temples of India*, p. 49] has been identified by Mr. Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation. At a short distance to the east is another cell where Ānanda practised meditation. When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch. S. Rep.*, vol. 3). There are still thirteen socket holes in front of Buddha's cave (the Sombhāṇḍār cave) indicating that a hall existed there where Buddha "delivered the law" as Fa Hian calls it. In the curve formed by the Bipala and Ratnagiri hills, near the northern gate, was situated a mango-garden formerly belonging to Ambapālī and then to Jīvaka, the court-physician to king Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE.*, vol. XVII; *Sāmaññaphala Sutta*, and Fa Hian's *Fo-kuo-ki*). Cunningham also places Devadatta's house within the curve (*Arch. S. Rep.*, vol. III), but the location is very doubtful. Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (*Logge's Fa Hian*, p. XXX). It can be easily identified with Makhdum Shoh's *Chitka* which was formerly called Śrīgī-ṛishī's *kuṇḍa*. Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka. It was he who instigated Ajātasatru to kill his father (Rlys David's *Buddhist India*; Spence Hardy's *Manual of Buddhism*; Saṅjiva-Jātaka in the *Jātakas*, vol. I). The Beṇḍavana Vihāra called also Karaṇḍa Beṇḍavana Vihāra, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baiḍhāra hill (i. e. outside the valley and on the northern side of the Baiḍhāra hill). In this Vihāra, Śāriputra, whose real name was Upatishya (Kern, *Saddharma-puṇḍarīka*, *SBE.* XXI, p. 89), and Muṇḍgalāyana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Āraṇjit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Saṃmaṇsa has likewise explained the cause of their cessation.' They had been formerly the disciples of Saṅjaya Vairatthi Putra of Rājgir. Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal. This cave is at a short distance from the Jain temple on the top of the Baiḍhāra hill, down a narrow ledge on the west. The Saptaparṇī (called also Saptaparna and Sattuparṇī) caves have been identified by Mr. Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baiḍhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākāśyapa (*Vinaya Texts*, pp. 370-385; *SBE.*, vol. XX; *Arch. S. Rep.*, vol. VIII). The Śmaśāna or cemetery was two or three *li* to the north of Beṇḍavanavihāra, in a forest called Śitavana (*Memoirs of the Asiatic Society of Bengal*, vol. I; *Avadhana Kalpalatā*, ch. 9, stk. 19), which may be identified with *Vasu-Rājā-kā-Gaḍ*, Vasu Rājā being the grandfather of Jarasandhu and father of Vajrahatha. Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery, but apprehending an attack from the king of Vaisālī, or according to some account, from Chaṇḍa Pajjota, king of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagriha, which is at a distance of one mile to the north of old Rājagriha and was completed by his son Ajātasatru. Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātasattu over the relics of Buddha obtained by him as his share Legge's *Fa Hien*, ch. 28). Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātasattu. The seat of government was removed to Pataliputra in the reign of Udayi or Udayāśva, the grandson of Ajātasattu, who reigned from 519—503 B.C. The celebrated Bīkramasīlā Vihāra was according to General Cunningham, situated at Śīlāo, a village six miles to the north of Rājgir on the river Pañchāna where a high mound still exists, but this identification does not appear to be correct (see *Bīkramasīlā Vihāra*). Badgāon or ancient Nālandā, the celebrated seat of Buddhist learning, is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpas. Nīgrantha Jñātiputra (Nīgantha Nāthaputta), who resided at Rājagriha in the Chaitya of Guṇasīla (*Kalpasūtra*, *Samacharita*) at the time of Buddha with five other Tīrthāṅkaras named Purāṇa-Kassapa, Makhaliputta Gosāla, Ajitakerakumbhala, Sāṅjaya, Belatthaputta and Pakudha Kaccchāyana (*Mahāvagga*, ch. VI, p. 31), has been identified with Mahāvīra, the twenty-fourth or the last Tīrthāṅkara of the Jains. It was at his instigation that Śrīgupta, a householder of Rājagriha attempted to kill Buddha in a burning pit and with poisonous food (*Asaddāna Kalpalatā*, ch. 8). Gosāla Makhaliputta was the founder of the Ājīvika sect (Dr. Hoenle's *Uśanagadusuo*, introduction, p. xiii and Appendix, 1, 2). Pāvāpurī, where Mahāvīra died, is at a distance of ten miles to the south-west of Rājgir. Buddha, while in Rājgir, lived at Grīhīrakūta, Gautama-Nyagrodha-ārāma, Chauraprapāta, Saptaparnī cave, Kṛishṇa-śālā by the side of Rishi-giri, Saptasauṇḍhika cave, in the Sītavana-kunja, Jivaka's Mango-garden, Tapoda-ārāma and Mrigavana of Madrakuleshi (*Mahāparinibbāna Sutta*, ch. 3). For further particulars, see Rājgiri in Pt. II of this work.

2. Rājgiri, the capital of Kekaya, on the north of the Rias in the Punjab (*Rāmāyaṇa*, Ayodhya K., ch. 68). Cunningham identifies Girivraja, the capital of Kekays with Jālālpur, the ancient name of which was Girjak (*Arch. S. Rep.*, II); this identification has been adopted by Mr. Pargiter (*Maṇḍāyaka P.*, p. 318 note).

Giriyek—An ancient Buddhist village on the Pañchāna river, on the southern border of the district of Patna (see *Indrasīlā-guhā*). Across the Pañchāna river is the Giriyek-hill which is the same as *Grīhīrakūta* hill, the *Indrasīlā-guhā* of Hsien Tsiang (Cunningham's *Ann. Geo.*, p. 471). The Pañchāna river is perhaps the ancient Sappinī (Sarpinī) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch. 11, p. 12. The Sappinī is said to have its source in the Grīhīrakūta mountain (see *Pañchānanda*). Giriyek is the "Hill of the Isolated Rock" of Fa Hien, but Mr. Broadley has identified it with the "rocky peak at Bihar" (*Ind. Ant.*, I, 18).

Godā—The Godāvari river (Halāyudha's *Abhisāhāraśāstrā*, III, 52, Aufrecht's ed.).

Godāvari—The river Godāvari has its source in Brahmagiri, situated on the side of a village called Tryamvaka, which is twenty miles from Nasik (*Saura P.*, ch. 69; *Brahma P.*, chs. 77, 79). Brahmagiri was visited by Chaitanya (*Chaitanya-Charitaṃ*). Some suppose that the river has its source in the neighbouring mountain called Jātāphakā. In Tryamvaka, there is a tank called Kuśāvartta, under which the Godāvari is said to flow after issuing from the mountain. The portion of the Godāvari on which Tryamvaka is situated is called Gautamī (see *Gautamī*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank

and worshipping Tryambakēvara, one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I, ch. 54; *Varāha P.*, chs. 78, 80); see *Amareṣvara*. Rāmaachandra is said to have crossed the river on his way to Lūkhā at Bhadrāchālam in the Godāvati district where a temple marks the spot.

Godhana-giri—Same as *Garāṭha Hill* (Bāna Bhacta's *Harshacharita*, ch. VI).

Gokarna—1. Gendia, a town in the province of North-Kanara, Karwar district, thirty miles from Goa between Karwar and Kunta. It is a celebrated place of pilgrimage (*Mbh.*, *Ādi P.*, ch. 216; *Raghuvamśa*, VIII; *Śiva P.*, Bk. III, ch. 16). It contains the temple of Mahādeva Mahābhāskara established by Ravana. It is thirty miles south of Sadāśhegaḍ which is three miles south of Goa [Newbold: *JASB*, vol. XV (1846), p. 226]. Here, Saṅkutaśāhārya defeated in controversy Nīlakaṭṭha, a Śaiva (*Saṅkaravijaya*, ch. 15). 2. Bhāgīratha, king of Ayodhyā, is said to have performed austerities at Gokarna to bring down the Ganges (*Rāmāyaṇa*, Bala K., ch. 42). This Gokarna is evidently the modern Gomukhī, two miles beyond Gaigotri. 3. According to the *Varāha Purāṇa* (ch. 170), Gokarna is situated on the Sarasvatī-saṅgama or confluence of the river Sarasvatī.

Gokula—Same as Vraja or Mahāvana (*Padma P.*, Pātāla, ch. 40; *Ādi P.*, chs. 12, 15), or Purāṇa-Gokul where Kṛishṇa was reared up. Nanda, the foster-father of Kṛishṇa removed from Gokula to Brundāvana to escape molestations from the myriads of Kāyas (*Ādi P.*, ch. 3). Mahāvana or Purāṇa-Gokula is six miles from Mathurā, and contains places associated with the early life of Kṛishṇa. Vallabhāchāryya, who was a contemporary of Chaitanya and known also by the name of Vallabha Bhakta of Āmbalīgrāma (q. v.), and who founded the Vallabhāchātri sect of Vaiṣṇavism, built new Gokula in imitation of Mahāvana, where, in the temple of Syāma Līlā, Yaśodā, wife of Nanda, is said to have given birth to Māyā Devī, and where Nanda's palace was converted into a mosque at the time of Aurangzeb (*Chaitanya Charitāmṛta*, II, 19; also Growse's *Mathurā*); see *Braja*. The village of new Gokula is one mile to the south of Mahāvana on the eastern bank of the Jamuna [Lochana Dās's *Chaitanyamaṅgala* (Āru Gosvāmī's ed.) III, p. 181].

Gomanta-giri—1. An isolated mountain in the Western Ghats, where Kṛishṇa and Balarama defeated Jarāśandha (*Harivamśa*, ch. 42). There is a Tīrtha called Goraksha on the top of Gomanta-giri. The mountain is situated in the country about Goa i.e., the Konkan, called the country of Gomanta (*Padma P.*, *Ādi Kh.*, ch. 6). The *Harivamśa* (chs. 98 and 99) locates a mountain Gomanta-giri in North Kanara. 2. The Raivata hill in Gujarat was also called Gomanta (*Mbh.*, *Sabhā*, ch. 14).

Gomati—1. The river Gumti in Oudh (*Rāmāyaṇa*, Ayodhyā, ch. 49). Lucknow stands on this river. 2. The river Godāvari near its source where the temple of Tryambaka is situated (*Śiva P.*, Bk. I, ch. 54). It is also called Gotamī, from Rishi Gautama who had his hermitage at this place (*IBM.*, ch. 54). 3. A river in Gujarat on which Dvārakā is situated (*Skanda P.*, *Avanti Kh.*, ch. 80). 4. A branch of the Chambal in Malwa on which Rintambur is situated (*Meghadūta*, Pt. I, v. 47). 5. The Gomai river in Arachosia of Afghanistan (*Big Pēda*, X, 75 and Lassen *Ind. Alt.*). It falls into the Indus between Dera Ismael Khan and Pāhādpur. 6. A river in the Kamra district, Punjab (*Ind. Ant.*, XXII, p. 178).

Gomukhī—According to Capt. Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thorne (*Memoir of the War in India*, p. 504), it is situated two miles beyond Gaigotri. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal. But see Fraser's *Himala Mountains*, p. 473. Go-mukhī is perhaps the Go-karna of the *Rāmāyana*, I, 42.

Gonanda—Same as Gonardda (2). (*Brahmāṅga P.*, ch. 49; cf. *Matsya P.*, ch. 113.)

Gonardda—1. The Punjab, so called from Gonardda, king of Kāśmīra, who conquered it. 2. Gonda in Oudh is a corruption of Gonardda, the birth-place of Patañjali the celebrated author of the *Mahābhāṣya*; hence he was called Gonarddiya. See **Gauḍa**. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushyamitra, king of Magadha, and wrote his *Mahābhāṣya* between 140 and 120 B.C. During his time, Menander, the Greek king of Sākala in the Punjab, invaded Ayodhya (Goldstuecker's *Pāṇini*, pp. 234, 235; *Matsya P.*, ch. 113; Bhandarkar, *Ind. Ant.*, II, 70). 3. A town situated between Ujjayini and Vidisa or Bhilsa (*Sūta-nipāta*; *Vatthugāthā*).

Gopāchala—1. The Robtas hill [*JASB.* (1839), p. 696]. 2. Same as Gopādrī (2) [*JASB.* (1862), p. 409]. Gwalior.

Gopādrī—1. Takht-i-Sulaiman mountain near Srinagar in Kāśmīr (Dr. Stein's *Rājataranginī*, I, p. 51 note). See **Saṅkarācārya**. 2. Gwalior (Dr. Kielhorn, *Ep. Ind.*, vol. I, pp. 124, 154; *Devī P.*, ch. 75). 3. The Robtas hill; same as **Gopāchala**.

Gopakavana—Goa. It was also called Gopakapattana or Gopakapura. It was ruled by the Kadamba dynasty (Dr. Bühler's *Introduction to the Vikramādikādeva-charita*, p. 84 note).

Goparāshtra—Same as **Govarāshtra**. The Igatpur sub-division of the district of Nasik (*Mbh.*, *Bhishma*, ch. 9; *Ind. Ant.*, vol. IX). According to Garrett it is the same as Kuve: Southern Koskane (Garrett's *Class. Dic.*).

Gopratara—Guptāra, a place of pilgrimage on the bank of the Sarajū at Fyzabad in Oudh, where Rāmachandra is said to have died (*Rāmāyana*, *Uttara K.*, ch. 110). Near the temple of Gupta Mahādeva, a place is pointed out where Rāmachandra is said to have breathed his last.

Goratha Hill—Bāthāni-kā-pāhāḍ, a small isolated hill about five or six miles to the west of the valley of old Rājagṛha, appearing from a distance to have three peaks, from which Bhīma, Arjuna, and Kṛishṇa reconnoitred the beautiful capital of Magadha (*Mbh.*, *Sabhā P.*, ch. 20). It is on the north of Sandol hill which is larger than the Bāthāni-kā-pāhāḍ.

Goṭrīṅga parvata—1. A mountain near Nisabdhābhūmi (Narwar) in Central India (*Mahābhārata*, *Sabhā*, 31). Same as Gopādrī (2). 2. Kohmari Spur, near Ujat in Eastern Turkestan, visited by Hiuen Tsiang, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (Dr. Stein's *Sandburied Ruins of Khotan*). 3. The Gopachohha mountain in Nepal near Katmandu upon which the temple of Svayambhūnātha is situated (*Svayambhū Purāṇa*, ch. I).

Govarāshtra—Govarāshtra is evidently a corruption of Goparāshtra of the *Mahābhārata* (*Bhishma P.*, ch. IX). It is the Kauba (Gova) of Ptolemy. See **Goparāshtra**. The

shrine of Sapta-Koṭṭṣvāra Mahādeva was established by the Sapta Rishis at Narvā in the island of Dīvar (Dīpavāṭi) on the north of Coa Island proper (*Ind. Ant.*, III, 194).

Govarddhāna—1. Mount Govarddhāna, eighteen miles from Brindāvan in the district of Mathurā. In the village called Pakho, Kṛishna is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by Indra (*Mbh.*, Udyoga, ch. 129). See **Vraja-maṇḍala**. 2. The district of Nasik in the Bombay Presidency (Bhandarkar's *Early History of the Dekkan*; *Mahāvastuavadāna* in Dr. R. L. Mitra's *Sanskrit Literature of Nepal*, p. 100). See **Govarddhanapura**.

Govarddhana-mātha—One of the four Mathas established by Śaṅkarācāryya at Jagannātha in Orissa (see **Śrīlāgiri**).

Govarddhanapura—Govardhan, a village near Nasik in the Bombay Presidency (*Māhātmya P.*, ch. 57, Dr. Bhandarkar's *Early History of the Dekkan*, p. 3).

Govāsana—It is evidently the Kiu-pi-shweng-nā of Hsuen Tsiang, which has been restored by Juhen to Govāsana: it is 400 li to the south-east of Matipura or the present Mandera, a town in Western Rohilkhand near Bignar (*Mbh.*, Bhishma P., ch. 17).

Gridhrakūta-parvata—According to General Cunningham it is a part of the Śaila-giri, the Vulture-peak of Pa Hian and Indrāślā-guhā of Hsuen Tsiang (see **Indrāślā-guhā**). It lies two miles and a half to the south-east of new Rajgor. Śailagiri is evidently a spur of the Ratnakūṭi or Ratnagiri, but the name of Śailagiri is not known to the inhabitants of this place. Buddha performed austerities here for some time after leaving the Pāṇḍava-giri cave, and in his subsequent sojourn, he delivered here many of his excellent Sūtras. Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below (*Chullavagga*, Pt. vii, ch. 3, but see **Girivraja-pura**). Buddha resided in the garden of Jivaka, the physician, at the foot of the mountain and here he was visited by the king Ajātasattu and by his minister Varshabhāra, which led to the foundation of Pātāliputra (Cunningham's *Stupa of Bharhut*, p. 89 and *Mahā-parinibbāna Sutta*). It is also called Giriya hill.

Guhyeśvari—The temple of Guhyeśvari, which is claimed both by the Hindus and Northern Buddhists as their own deity, is situated on the left bank of the Bhāgmati, about a quarter of a mile above the temple of Paśupatinātha and three miles north-east of Kātmāṇḍu (Wright's *Hist. of Nepal*, p. 79; *Dev-Bhāgavata* vii, 38). See **Nepāla**.

Gunamati-vihāra—The Gunamati monastery, which was visited by Hsuen Tsiang, was situated on the Kunya hill at Dharawat in the sub-division of Jahanabad in the District of Gayā. The twelve-armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokitesvara (Grierson, *Notes on the District of Gayā*).

Guptahari—Same as **Gopatāra** (*Śānda P.*, Ayodhya, Māhāt., ch. vi).

Gupta-kāl—1. Bhuvaneśvara in Orissa. 2. In Sonitapura (see **Sonitapura**).

Gurjjara—Gujarat and the greater part of Khandesh and Malwa (Conder's *Modern Traveller*, vol. x, p. 130). In the seventh century, at the time of Hsuen Tsiang, the name was not extended to the peninsula of Gujarat, which was then known only by the name of Saurāshtra. The modern district of Marwar was then known by the name of Gurjjara. It appears from the *Periplus* that the south-eastern portion of Gujarat about the mouth of the Nerbudda was called Abhira, the Abiria of the Greeks. Gujarat was

called "Cambay" by the early English travellers. For further particulars, see *Guzerat* in Pt. II of this work. For the Chalukya kings of Gujarat from Mularaja to Kumārapāla, see the *Badnagar Inscription* in *Ep. Ind.*, Vol. I, p. 293.

Gurupāda-giri—Gurpa hill in the district of Gaya, about 100 miles from Bodhi-Gaya, where Mahākāśyapa attained Nirvāṇa (Legge's *Fa Hien*, ch. xxxii). It is also called Kukkuṭapāda-giri [see *An account of the Gurpa Hill* in *JASB.* (1908), p. 77]. By "Mahā-Kāśyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Śākyasiṃha (Legge's *Fa Hien*, ch. xxxii). But see *Kukkuṭapāda-giri*. This hill is called Gurupādaka hill in the *Divyāvadānamūlā* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 308; *Divyāvadāna*, Cowell's ed., p. 61) where Maitreya, the future Buddha, would preach the religion.

H

Haihaya—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kāritavīryārjuna, who was killed by Paraśurāma (see *Tamasa*). Its capital was Māhishmati, now called Mahēśvara or Chuli-Mahēśvara (*Rāmāyaṇa*, Uttara, ch. 36). Same as Anupadeśa (*Mbh.*, Vana, 114, *Skanda P.*, Nāgara kh., ch. 66), Mahesa and Mahishaka.

Haimavata-varsha—The name of India before it was called Bhāratavarsha (*Linga P.*, Pt. I, ch. 45). See *Bhāratavarsha*.

Haimavati—1. Same as Rishikulyā (*Hemakosha*). 2. The river Ravi in the Panjab (*Mataya P.*, ch. 115). 3. The original name of the river Sutlej, which flew in a hundred streams at the sight of Vāśiṣṭha, and since then it is called Śatadru (*Mbh.*, Adi P., ch. 179). 4. The river Aīrāvati (Irāwadi) in the Panjab (*Mataya P.*, chs. 115, 116).

Hamsavati—Pegu, built by the two brothers Samala and Bimala [*JASB.*, (1859), p. 478.]

Hamsadvāra—Same as Krauñcha-randhira (*Maghadāta*, pt. I, v. 58).

Hansa-sopa—Jarāśindhu-kā-Baṭhāk in Giriya near Rajgir in Bihar, visited by Hīnen Tsiang. It is a dagoba [*Dehagopa* or *Dhātugarbha* or *tope (stūpa)*] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikṣus of the Hīnayāna school. There was formerly an excellent road which led up to the mountain-top. This road was constructed by Bimbisāra when he visited Buddha at this place; the remains of the road still exist.

Haradvāra—Same as Haridvāra.

Hārahaura—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch. S. Rep.*, vol. v, p. 79, and *Bekhat-samhitā*, xiv, 33).

Harakela—Baṅga or East Bengal (Hemachandra's *Abhidhāna cūṭamāṇi*).

Harkshotra—Bhuvaneśvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Kotari, who reigned in Orissa in the latter part of the fifth century. Same as *Ekāmraśānana*.

Haramukta—The mount Haramak in Kāśmīra, twenty miles to the north of Śrinagar (Dr. Stein's *Rājatarāṅgī*, II, p. 407).

Hārdapitha—Baldyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Pithas where Sati's heart is said to have fallen, though there is no memento

of any kind associated with the occurrence [Dr. R. L. Mitra, *On the Temples of Deoghar in JASB.* (1883), p. 172; *Tantra-chudāmaṇi*].

Haridvāra—See Kanakhalā. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalk hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gangādvāra which contains the shrine of Nakulādvāra Mahādeva (*Kārmā P.*, II., ch. 42).

Hariharakṣetra—1. Hariharakṣetra or Sonapur at the junction of the Gaudak and the Ganges (*Varāha P.*, ch. 144). See Bṛāh̥mā-ṣṣetra. 2. Harihara at the junction of the rivers Tuṅgabhadra and Haridra in Mysore (Rice's *Mysore Inscriptions*, p. 71). See Hariharanāthapura.

Hariharanātha-pura—Harihara or Kudalur at the junction of the river Haridra with the Tuṅgabhadra; a celebrated place of pilgrimage (*Padma P.*, Uttara, ch. 52; Rice's *Mysore Inscript.*, Intro.). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

Harikṣetra—Harikāntam Sellar on the river Pennar, a place of pilgrimage visited by Chaitanya (*Chaitanya Bhāṣya*, ch. 6).

Hārīta-ārama—Ekañga, situated in a defile about six miles of Udaipur in Rajputana. It was the hermitage of Rishi Hārīta, the author of one of the Saṃhitās.

Haritakṣana—A part of Baidyanātha in the Santal Parganas in Bengal now called Haridjādi (*Baidyanāthamahātmya*); see Chitābhōmi.

Harivarsha—It included the western portion of Tibet (*Kālikā P.*, ch. 82; *Mbh.*, Sabbā P., ch. 51). Same as Uttara-kuru (*Mbh.*, Sabbā, ch. 25).

Harya—Hassan-Abdul in the Punjab; it was also called Huro.

Hastaka-vapra—Hāthab, near Bhachnagar in Gujarat: it is the "Ashtakapra" of the *Periplus of the Erythraean Sea*, and Antakapra of Ptolemy (see *Bomb. Gas.*, vol. I, pt. 1, p. 539).

Hastimati—The river Hautmati, a tributary of the Sabarimati in Gujarat (*Padma P.*, Uttara, ch. 55).

Hastināpura—The capital of the Kurus, north-east of Delhi, entirely diluviated by the Ganges. It was situated twenty-two miles north-east of Mirat and south-west of Bijnor on the right bank of the Ganges. Nichakshu, the grandson of Janamejaya of the *Malābhārata*, removed his capital to Kauśāmbi after the destruction of Hastināpura (*Vishnu P.*, pt. IV, ch. 21). Gadruktesvar, containing the temple of Muktesvara. Mahādeva was a quarter of ancient Hastināpura. See Gadruktesvara.

Hastisomā—The river Hastu, a tributary of the Mahānadi [*Padma P.*, Svarga (Ādi), ch. 3].

Hāṭaka—1. Undes or Hūpadeśa where the lake Mānasasarovara is situated (*Mbh.*, Sabbā P., ch. 27). The Guhyakas (perhaps the ancestors of the Gurkhās) lived at this place. 2. A Kṣetra or sacred area in the district of Ahmedabad in which was situated Chamatkārapura, once the capital of Anarta-desa, seventy miles to the south-east of Sidhupur (*Skanda P.*, Nāgara kb). See Chamatkārapura.

Batyāhara—Hattisharan, twenty-eight miles south-east of Hardoi in Oudh. Rāmachandra is said to have expiated his sin for killing Rāvaṇa, who was a Brāhman's son, by bathing at this place.

Hayamukha—Cunningham has identified this with Daundishera on the northern bank of the Ganges, about 104 miles north-west of Allahabad (*Jaimini-Bhārata*, ch. 22; Cunningham's *Anc. Geo.*, p. 387). Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 220). It was visited by Hsien Tsang.

Hemakūṭa—1. Called also Hemapārvata. It is another name for the Kailāsa mountain which is the abode of Kuvera, the king of the Yakshas (*Mbh.*, Bhishma P., ch. 6; *Kurma P.*, I, 48). This appears to be confirmed by Kalidāsa (*Śakuntalā*, Act vii). 2. The Bāndarpuchehha range of the Himalaya in which the rivers Alakānandā, Ganges and Yamunā have got their source (*Varāha P.*, ch. 62). It should be observed that the Kailāsa, and Bāndarpuchehha ranges were called by the general name of Kailāsa. *See* Kailāsa.

Hidamba—Cocher, named after a Raja of Kamrupa in Assam, who built a palace at Khaspurat the foot of the northern range of hills (*Bengal and Agra Guide and Gazetteer* (1841), vol. 11, p. 97).

Himādrī—The Himalaya mountain.

Himālaya—The Himalaya mountain (*see* Himavān).

Himavān—Same as Himālaya (*Mārkaṇḍeya P.*, chs. 64, 65). According to the Purāṇas Himavān or the Himālaya range is to the south of Mānasa-sarovara (*Varāha P.*, ch. 78).

Himavanta—Majjhima, Kassapagotta, and Dundubhisara were sent as missionaries to Himavanta by Asoka (*Mahāvamśa*, ch. xii). Their ashes were found in a tope at Sanchi (Cunningham, *Bhilsa Tope*, p. 287). By some, it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p. 17).

Hingulā—Hinglāj (*Devī-Bhāgavata*, vii, 38), situated at the extremity of the range of mountains in Beluchistan called by the name of Hingulā, about twenty miles or a day's journey from the sea-coast, on the bank of the Aghor or Hingulā or Hingol river (the Tomeroe, of Alexander's historians) near its mouth. It is one of the fifty-two pithas or places celebrated as the spots on which fell Sati's dismembered limbs. Sati a *brahmaputrika* is said to have fallen at this place (*Tantra Chudāmaṇi*). The goddess Durgā is known here by the name of Mahāmāyā or Kojjari. According to Captain Hart, who visited the temple, it is situated in a narrow gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet. It is a low mud edifice, built at one end of a natural cave of small dimensions, and contains only a tomb-shaped stone, called the goddess Mata or Mahāmāyā [Account of a Journey from Karachi to Hinglaj in *JASSB.*, IX (1846), p. 134; *Brief History of Kalat* by Major Robert Leach in *JASSB.*, (1843), p. 473]. Sir T. Holdich considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nana (now identified with Siva by the Hindus)" while, Assarbanipal (Sardanapalus of the Greeks) king of Assyria, removed from Susa in 645 B.C. to the original sanctuary at Urakh (now Warka in Mesopotamia), the goddess being Assyrian. (*The Greek Retreat from India in the Journal of the Society of Arts*, vol. XLIX;

Hawlinson's *Five Great Monarchies*, IV, p. 344). The temple is said to be a low and edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol. XVII). The ziarat is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin. The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol. xiii, p. 142). The Aghor river is the boundary between the territory of the Yam of Boila and that of the Khan of Khelat. The name given to the stream above the peak in the Hara mountains is Hingool. It is called Aghor from the mountains to the sea. On the way from Karachi, between the port of Sonmagan and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kāpa. The village nearest to Hingol is Uraura or Hurmura, situated on the coast at a distance of two days' march (*JASB.*, IX, p. 134).

Hiranyavati—1. A river in Kosala, probably at its western extremity (*Vāmana P.*, ch. 64). 2. A river in Kurukshetra (*Mbh.*, Udyoga, ch. 138).

Hiranyavāhu—The river Sona, the Brahmavāhu of the Greeks (*Amniraksha*). See Sona. The modern Chāndan was erroneously identified by Major Franklin with Erreen Bhowah; it runs south of Bhagalpur and joins the Ganges to the west of Champānagar. Chāndan was also called Chandravati (see Franklin's *Site of Ancient Palibothra*, p. 20, and *Uttara Parāya* quoted by him). The name of Chāndan however has some connection with Chānd Sadāgar (see *Champapuri*).

Hiranyavindu—1. A celebrated place of pilgrimage at Kalinjar (*Mbh.*, Vana, ch. 87). 2. A place of pilgrimage in the Himālaya (*Ibid.*, Ādi, ch. 217).

Hiranya-parvata—Monghir (see *Mudgala-giri*).

Hiranyapura—Herdoun or Hindaun in the Jeypur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nrisiṃha Dev and killed Hiranyakāśipu, the father of Prahlāda (*Padmā P.*, Śrīṣṭi, ch. 6). But see *Mulasthānapura*.

Hiranyavati—The little (Chhota) Gaṇḍak, same as Ajitavati near Kusinārā or Kusinagara (*Mahāparinirvāṇa Sūtra*). It flows through the district of Gorakhpur about eight miles west of the Great Gaṇḍak and falls into the Gogṛā (Sarayū).

Hisadru—The river Sutlej in the Punjab.

Hladini—The river Brahmaputra (Wilford, *Asiatic Researches*, vol. XIV, p. 444). But this identification does not appear to be correct. It is described as situated between Kekaya on the west and the river Śatadru (Sutlej) on the east. Bharata crossed this river on his way to Oudh from Kekaya (*Rāmāyaṇa*, Ayodhya, ch. 71).

Erishikeśa—Rishikesh, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Varāha P.*, ch. 146). It is situated on the bank of the Bhāgirathi on the road from Haridwar to Badrināth.

Hona-desa—1. The country round Sākā or Sakhot in the Punjab, as Miharakula, a Hun, made it his capital. 2. The country round Mānasa-sarovara.

Hupian—The capital of Parsusthāna, the country of the Parsas, a warlike tribe mentioned by Megasthenes. Hupian is the present Opian, a little to the north of Charkar at the entrance of a path over the north-east of the Paghman or Pamghan range (Cunningham's *Ann. Geog.*, p. 20). It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahāvārṇa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCrindle's *Invasion of India*, p. 332). Opian is perhaps a corruption of Upanivela or properly Kāstriya-Upanivela, a country situated on the north of India (*Alaṭya P.*, 113).

Hushkapura—Ukar on the left bank of the Vitastā opposite to Jārambha in Kāmpū. It was founded by king Hushka, the brother of Kanishka. Ukar is also called Ushka (*Cunningham's Anc. Geog.*, p. 99).

Hydaspes—The Greek name of the river Jhelum in the Punjab.

Hydrontes—The Greek name of the river Ravi in the Punjab.

Hypanis—The Greek name of the river Bias in the Punjab.

Hypasis—The Greek name of the river Bias in the Punjab.

I.

Ikshu—1. The river Oxus; it flowed through Śākadvīpa [*Fishu P.*, II, ch. 4; *JASB.*, (1902), p. 151]. 2. An affluent of the Nerbuda (*Kārmā P.*, pt. II, ch. 39).

Ikshumatī—The river Kālinadi (East) which flows through Kumaon, Rohilkhand, and the district of Konaṇḍ (*Rāmdyāṇa*, Ayodhyā, ch. 83).

Ivalapura—Ellora, seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G. I. P. Railway. It is said to have been the residence of the Daitya Ivala whose brother Bātāpi was killed by Rishi Agastya at Bātāpupura while on his way to the south. It is the same as Elapura, which is evidently a corruption of Ivalapura. See Elapura. The Viśvakarmā Cave (Chaitya) at Ellora, and the viharas attached to it are supposed by Fergusson to belong to a period from 800 to 750 A. D. when the last trace of Buddhism disappeared from Western India. The Kājāsa temple which is the "chief glory" of Ellora, was caused to be carved by Kṛishṇa I, king of Bādāmi, on the model of the Virūpākṣa temple at Pattadakal to celebrate his conquests in the 8th century A. D. (Havell's *Ancient and Medieval Architecture*, p. 193). It is the same as Deva-Parvata (or girl), and Śivalaya of the *Nira P.* (I, ch. 56). For its sanctity, see Śivalaya.

Indraṇṭ—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K* ch. 195).

Indraprastha—Old Delhi. It is also called Brihaspatha in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotla of Firuz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Selimgad, and the temple of Nīlāchatri said to have been erected by Yudhishthira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava-prastha, and formed part of Khāṇḍava-vaṇa (see Khāṇḍava-vaṇa). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort Purāṇa Kūṭ, which is still pointed out as the fort of Yudhishthira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Diopānā (*Arch. S. Rep.*, vol. IV). It now contains the Kūla Kēnā

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishtira, who became king in the year 633 of the Kali era, called also the Yudhishtira era. According to Āryabhaṭa and Varāhamihira, the Kali age began in 3101 B.C. A large extent of land between the Delhi and Ajmer gates of modern or Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs. Just after leaving the Delhi gate, there is Feroz Shah's Kotla containing a pillar of Aśoka [for the inscription on the pillar see *JASB.* (1837), p. 577], which is one of the few remnants of Feroz Shah's capital Firuzabad. Another Aśoka pillar is on the ridge in a broken condition. The next place is Indrapat or Yudhishtira's Indraprastha. Just outside the fort is a gate called Lal Darwāzā, the ancient Kābuli Darwāzā of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar, containing also the tomb of Hamida Banu Begum, and also those of Jahanāzar Shah, Farrukhsiyar, Alamgir II, Rafi-ud-Daula, Rafi-ud-Dijarat, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Giasuddin Tughlak. The village contains a *baoli* (well), the beautiful marble tombs of Nizamuddin Aulia, Mahmud Shah, Jahanara Begum, the poet Khwāra and Prince Mirza Jahanqir, son of Akbar II. These tombs are enclosed with beautiful marble fret workscreens, one of which is provided with a marble door. There is also a mosque called Jamat Khana built by the Emperor Alauddin. Beyond Nizamuddin Aulia is Channay Khamba containing the tomb of Akbar's foster brother and General Mubarak called Aziz Khan. The Mausoleum of Sadat Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Alauddin Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Ghasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tughlak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory, with Prithvi Rāj's Yajñashālā in the neighbourhood converted into a mosque, in the courtyard of which stands the celebrated Iron Pillar. This and the Lāl Kot with Yogamāyā's temple, the Butākhana and Alauddin's tomb are within the Delhi of Prithvi Rāj. Close to the Kutub Minar is the Alam Darwāzā or the gateway of Alauddin, perhaps, of his capital, and near it is the marble tomb of Imam Zamin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantra-Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewān-i-Am Rang-Mahal, Mumtaz-Mahal, Shahpur palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonari Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see Delhi in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dibsai in the Anupashabar subdivision of the Bulandshahr district, United Provinces. It is mentioned in an inscription of the time of Skandagupta, the date being 465 A.D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Śaikharaṇijaya* of Ananda Giri by the name of Indraprasthapura.

Indrasila-gubā—Mr. Laidlay has identified it with the Giryek hill, six miles from Rājgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*gairik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASS.*, XVII, p. 500). The Panchāna or Pañcānāna river flows by its side, and just across the river is situated the ancient Buddhist village called Giryek. It has two peaks; on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha-ka-Bajjhak which was the Hagen-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Perguason's *Cave Temples of India* p. 33). In front of it there are the remains of a monastery (*Saṅghārāma*), a dry well, two tanks and a garden. The western peak which is connected with the Haysa-stūpa by a pavement is the higher of two; to this peak the name of Giryek properly belongs; it contains the remains of a viṣṭhāra. It is the "Hill of the isolated rock" of Fa Hien. It was on this hill that Indra brought the heavenly musician Paścha Sikkā to play on his lute before Buddha, and questioned the latter on forty-two points which questions he traced with his finger on the ground (Legge's *Fa Hien*, p. 80). According to the Buddhist account, the cave was situated in the rock Vēdi, at the north side of the Brāhman village Ambasandā, on the east of Rājagṛha (Spence Hardy's *Manual of Buddhism*, p. 298).

Iran—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Persia, who settled there after they left the Panjab; see *Arians* (*JASS.*, 1833, p. 420).

Iraṇa—The Rann of Cutch, the word Rann or Ran is evidently a corruption of Iraṇa, which means a salt land (*Amara-kośa*). It is the Euxine of the *Periplus of the Erythraean Sea*.

Iravati—1. The Ravi (Hydrotes of the Greeks). 2. The Rapti in Oudh (*Garuḍa P.*, ch. 81). Rapti is also said to be a corruption of Revati.

Isalla—Kesariya, in the district of Champārag, where Buddha in a former birth appeared as a Chakravartī monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Licchavis when he parted with them (*Fa Hien*, and *Arch. S. Rep.*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-dorā, Rājā Ben being one of the Chakravartī kings of ancient time.

J

Jahnavi—Same as Gaṅgā (*Harivamśa*, I, ch. 27). See Jahnū-āsrāma.

Jahnū-āsrāma—The hermitage of Jahnū Muni is at Sultanganj (E. J. Railway) on the west of Bhagalpur. The temple of Gaubāthā Mahādeva, which is on the site of the hermitage of Jahnū Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quelled down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagīrathā, hence the Ganges is called Jahnūvī or the daughter of Jahnū Rishi. It is the Zaṅghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahāgira which is a contraction of Jahnū-giri according to Dr. R. L. Mitra (*JASS.*, vol. XXXIII, p. 360), and of Jahnū-gṛha according to General Cunningham (*Arch. S. Rep.*, vol. XV, p. 21). The Pāṇḍas of Gaubāthā Mahādeva live in the village of Jahāgira which is at a short distance from the temple. The hermitage of Jahnū Muni is

also pointed out at Bhairavaghāṭī below Gaṅgotrī in Garwal at the junction of the Bhagirathī and the Jahnayī, where the Ganges is said to have been quaffed by the riśhī (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jahnū (see Gaṅgā and my *Notes on Ancient Aśpa* in *JASS*, vol. X (1914), p. 340). There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajahuti—Same as Jajabhukti. Its capital was Kajurāṣa at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajātipura—Jaipur (see Yajñapura and Yayātipura).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab, same as Trigarta (*Remakasha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P.*, Uttara, ch. 31). It is the head-quarters of the district called Jalandhara Doab or Jalandharapitha lying between the Bias and the Sutlej. It is the Kulindrina of Ptolemy, but see Kulinda-deśa.

Jalpa—See Japyesvara. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kālikā P.*, 77). The name of Jalpaiguri is evidently derived from this Tīrtha.

Jamadagni-sārana—1. Zāmanīa, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zāmanīa is a corruption of Jamadagnīya. 2. The hermitage of the Rishi is also pointed out at Khaira Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahāsthānagaḍ, seven miles north of Begra in Bengal (*Kālikā-sarī-sāgara*, II, 1; *Skanda P.*, Brahma Kh., ch. 3, vs. 147, 150). It is also called Paragurāma-sārana.

Jambudvīpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sinhu (Legge's *Fa Hien*, p. 26). See Sindhu and Bhāratavarsha.

Jambukesvara—Tiruvanaikāval between Trichinopoly and Srirangam (*Devī P.*, ch. 102) see Srirangam.

Jambumārga—Kālājār (Prof. H. Wilson's *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumārga between Pushkara and Mount Abu, and mentions Kālājāra separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, Arbuda Kh., ch. 60).

Jamunotri—See Yamunotri. A sacred spot in the Bāndarpachēhā range of the Himalaya considered to be the source of the river Yamunā (Jamunā) near the junction of three streams. The particular spot which obtains the name of Jamunotri is a little below the place where the various small streams, formed on the mountain-brow by the melting of snow, unite and fall into a basin below. Jamunotri is eight miles from Kurali. At a short distance from the latter is a celebrated hot spring, issuing from the bed of a torrent which falls into the Jamunā at a place called Banas; it is considered by the Hindus to be exceedingly holy (Martin's *Indian Empire Illustrated*, vol. III, pp. 11-20; Fraser's *Tour through the Himala Mountains*, ch. 28).

Janasthāna—Aurangabad and the country between the Godāvari and the Kṛishnā; it was a part of the Daṇḍakārāṇya of the Rāmāyana (*Aranya*, ch. 49). Paśchavati or Naak was included in Janasthāna (*Ibid.*, Uttara, ch. 31). According to Mr. Pargiter, it is the region on both banks of the Godāvari, probably the country around the junction of that river with the Pranhita or Waingāṅgā (*JRAS.*, 1894, p. 247).

Japyesvara—Japyesvara of the *Linga P.* (pt. I, ch. 43), and Japyesvara of the *Siva P.* (pt. IV, ch. 47) are the Jalpisa (q. v.) of the *Kālikā P.* (ch. 77). Nandi, the principal attendant of Śiva, performed asceticism at this place. In the *Kālikā P.* (ch. 77), it has been placed to the north-west of Kāmarūpa in Assam with the five rivers called Pañchanaḍa (q. v.) in the *Linga P.* (pt. I, ch. 43). But the *Kārma P.* (Uttara, ch. 42) places it near the Ocean (sāgara). See, however, Shajārāya and Nandigiri. The *Varāha P.*, ch. 214 appears to place Japyesvara near Śleshmātaka or Gokarna.

Jasnaul—Bata-Banki in Oudh. Jas, a Raja of the Bhat tribe is said to have founded it in the tenth century (Führer's *MAI.*).

Jatā parvata—The Jaṭāphukā mountain in Daṇḍakāraṇya, in which the Godāvari has its source. See Godāvari (*Devī P.*, ch. 43).

Jatodbhava—The river Jatodā, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kush Bihar (*Kālikā P.*, ch. 77).

Jaugaḍa—The fort of Jaugāḍa, eighteen miles to the north-west of Ganjam, contains an edict of Asoka inscribed upon a rock (*Arch. S. Rep.*, vol. XIII; *Corpus Inscriptionum Indicarum*, vol. I). The rock which bears the edict of Asoka (dating about 250 B.C.) is four miles to the west of Purushottamapur in the district of Ganjam, Madras Presidency, on the north bank of the Bishikuliyā (*Ind. Ant.*, I, 219).

Javālī-pura—Jabbalpur (Bhagavanta) Indrajī's *Early History of Gujaraṭ*, p. 203; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 161).

Jayanti—1. Jyntia in Assam (*Tantrachudāmaṇi*). 2. Same as Baijayanti (*JRAS*, 1911, p. 810). See Banavāsī.

Jajabhukti—The ancient name of Bundelkhand, the kingdom of the Chandratreyas or the Chandels. Its capitals were Mahoba and Kharjurāha (*Ep. Ind.*, vol. I, p. 218). Kālījara was the capital of the Chandels after it had been conquered by Yasovarman. The name was corrupted into Jajāshuti (Alberuni's *India*, vol. I, p. 202) and Jajhoti (Cunningham's *Anc. Geo.*, p. 481).

Jatavana-vihāra—Joginibhariya mound, one mile to the south of Śrāvastī. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Śrāvastī, who for his charity was called Anāthapiṇḍika. He gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (*Chullavagga*, pt. VI, chs. 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapiṇḍika for gold *masuras* sufficient to cover the whole area (amounting to 18 koṭis of *masuras*). It contained two temples called Gandhakūṭi and Kosamba-kūṭi and a sacred mango-tree planted by Ananda at the request of Buddha (Cunningham's *Stūpa of Bharat*, p. 86). See Śrāvastī.

Jetuttara—Nāgarī, 11 miles north of Chittore. It was the capital of Sivi or Mewar (*Jātaka*, vi, 240; *Arch. S. Rep.*, vi, 106). Jetuttara is evidently the Jattara of Alberuni, the capital of Mewar (Alberuni's *India*, I, p. 202). See Sivi.

Jhārakhaṇḍa—Chota or Chutia Nagpur; Kokra of the Muhammadan historians. Madhu Sing, Rājā of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A.D. 1585. According to Dr. Buchanan, all the hilly region between Birbhūm (anciently called Vira-deśa, the capital of which was Nagara) and Benares was called Jhārakhaṇḍa (Martin's *Eastern India*, I, p. 32). It also included the

Santal Pargana (*Mahā-Liṅgaśāstra Tantra*). Chantla, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nāgavamsi Rājās of Chota Nagpur, the descendants of the Nāga (snake) Pundarika (Bradley-Birt's *Chota Nagpur*, chs. I, III).

Jirānāgara—Inner in the district of Poona. According to Dr. Bhandarkar (*Hist. of the Dekkan*, sec. viii), it was the capital of the Kaśatraps king Nahapāna whose dynasty was subverted by Pulamāyi, king of Pāṭhān.

Jushkapura—Zakur in Kāśmīra.

Jvālāmukhī—A celebrated place of pilgrimage (*Dev. Bhāgavata*, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pīṭhas where Śaṭi's tongue is said to have fallen *Tantra-chudāmaṇi*. The town is thus described by W. H. Parish in *JASS*, vol. XVIII: "The town of Jvālāmukhī is large and straggling, and is built at the base of the western slope of the Jvālāmukhī or Chungar-kī-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance." The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikā or Matsyavati, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch. S. Rep.*, vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jalandhara. It is evidently the Bāḍavā of the *Mahābhārata* (*Vana*, ch. 82). The Jvālāmukhī mountain is 3,284 feet high, the temple being at a height of 1,582 feet.

Jyotirathā—A tributary of the river Sona (*Mbh.*, *Vana P.*, ch. 85). It has been identified with the Jōhila, the southern of the two sources of the Sona. (Pargiter's *Markandeya P.*, p. 296)

Jyotirlingas—For the twelve Jyotiṛ-lingas of Mahādeva, see Amareśhvara.

Jyotirmāṇa—One of the four Māṇas established by Śaṅkarācārya, at Badrināth (see Śrīrāgiri). It is now called Joshimath on the Āśaktinandā in Kumaun.

Jyotishā—Same as Jyotirathā (*Viśva-Saṃhitā*, ch. 85).

K

Kabandha—The territory of Sarik-kul and its capital Tashkurgan in the Tagdumbash Pamir. It is the Kie-pan-to of Hsien Tsang (Sir Henry Yule's *Marco Polo*, vol. I, pp. 154, 163, 166; Dr. Stein's *Sand-buried Ruins of Khotan*, p. 72). See Kupatha.

Kachchha.—1. Cutch; it was called Marukachchha (*Bṛhat-saṃhitā*, ch. XIV) in contradistinction to Kauṣiki-kachchha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay), on the river Betravati (present Batrik). 3. Perhaps Uch (see Śūdraka). 4. Kachar in Assam.

Kailāsa—The Kailāsa mountain; it is the Kangrispoche of the Tibetans, situated about 25 miles to the north of Mānas-rovvara beyond Gangri which is also called Darchān, and to the east of the Niti Pass. Batten's *Niti Pass* in *JASS*, 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahādeva and Pārvatī. "In picturesque beauty" says H. Stachy in *JASS*, 1928, p. 158, "Kailāsa far surpasses the big Gurla or any other of the Indian Hīmalaya that I have ever seen; it is full of majesty—a king of mountains." Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kiunlan range with Kailāsa is a mistake (see Map of Tibet in Dr. Waddell's *Lhasa and its Mysteries*, p. 40). The *Mahābhārata*, Vana (chs. 144, 158) and the *Brahmaṇḍa P.*, (ch. 51) include the mountains of the Kumoun and Garwal in the Kailāsa range (see *Vikramorvasi*, Act IV; Fraser's *Himala Mountains*, p. 470). Budrikā-śārama is said to be situated on the Kailāsa mountain (*Mbh.*, Vana P., ch. 157). The Kailāsa mountain is also called Hemakūṭa (*Mbh.*, Bhīṣma P., ch. 6). Four rivers are said to rise from Gangotri, from the mountains or the lakes; the Indus on the north is fabled to spring from the mouth of the Lion, the Śatadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [*JASB.* (1848), p. 329]. Sven Hedin says, "The spring at Dolchu is called Langchenkabab, or the mouth out of which the Elephant river (i.e., the river Saticja as called by the Tibetans) comes, just as Brahmaputra's source is the Singi-kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapcha-kamba, the Peacock river or Karnali (Sven Hedin's *Trans-Himalaya*, vol. II, p. 103). For the description of the Kailāsa mountain [see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 51, and H. Strachey's *Narrative of a Journey to Cho Lagan* (Rākhas Tāl) in *JASB.*, 1848, pp. 157, 158]. Kailāsa mountain is the Aṣṭapada mountain of the Jains. According to Mr. Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles. The water of the Gauri-kunḍa, a sacred lake that remains frozen all the year round, has to be touched during the circuit. Darchen is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p. 279). But it is strange that none of the travellers mention anything about the temple of Hara and Pārvatī who are said to reside in the mountain.

Kairamali—The Kaimur range, which is situated in the ancient Kaira-desa, *māli* being the name of a mountain [*JASB.* (1877), p. 16]. Same as *Kimurliya*. Kaimur is evidently a corruption of Kairamāli.

Kajlāghara—Same as *Kajughira*.

Kajughira—Kajeri, ninety-two miles from Champā (Beal's *R.W.C.*, vol. II, p. 183 n.). Cunningham identifies it with Kankjol, sixty-seven miles to the east of Champā or Bhagalpur. Kajughira is a contraction of *Kabjāgrīha*. It may be identified with Kajra, one of the stations of E. I. Railway in the district of Monghyr. Three miles to the south there are many remains of the Buddhist period, and many hot springs.

Kākanāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist tope. Bhagavanlal Indraji first pointed out that the ancient name of Sāñchi was Kākanāda (*Corp. Ins. Ind.*, vol. III, p. 31).

Kakauthā—The small stream Barhi which falls into the Chhotā Gaṇḍak, eight miles below Kasiā (Cunningham's *Anc. Geo.*, p. 435). Carlyle has identified it with the river Ghāgi, one and half miles to the west of Chitiyaon in the Gorakhpur district. See *Kakushtā* (*Mahāparinibbāna Sutta*, ch. IV and *Arch. S. Rep.*, vol. XXII.) Lassen identifies Kakauthis of Arrian with the Bāgmati of Nepal (McCrindle's *Megasthenes and Arrian*, p. 189 n.).

Kālachampā—Same as Champāpuri (*Mahā-Janaka Jātaka* in the *Jātakas*, vi, 20, 28, 127).

Kaladi—Kaladi or Kalati in Kerala, where, according to the *Śaṅkharavijaya*, Śaṅkarācāryya was born in the seventh century of the Christian era. See *Kerala*. His father's name was Givaguru. Guru Govinda Gaṇḍa Paḍyācāryya, a Vedantist initiated him into Sannyāsihood on the banks of Nerbada. Govindatātha was himself a disciple of Gāṇḍapāda (*Ibid.*, ch. I, v. 105).

Kalahagrama.—Kahalgaon or Calgaon in the District of Dhalbog in Bengal. The name is said to be derived from the pugnacious character of Rishi Durrāsā, who lived in the neighbouring hill called the Khali-pāhā.

Kalahastī.—In the North Arcot district (*Ep. Ind.*, vol. I, p. 308; vol. III, pp. 116, 240) one mile from the Renagunta railway station. It was a celebrated place of pilgrimage (*Saṅkara-vijaya*, ch. 14) on the river Suvarṇamukharī. The great temple contains the *Vāyu* (Wind) image of Mahādeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called *Uṇanābha Mahādeva* is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See *Chidambaram*.

Kālākavana.—The Rajmahal hills in the Province of Bihar (*Patañjali's Mahābhāṣya*, II, 4, 10; *Bauddhāgama* I, 1, 2; Kanto's *Vicissitudes of Aryan Civilization*, p. 380). See *Āryāvartta*.

Kala-Kunda.—Golconda in the Nizam's territory, formerly celebrated for its diamond mines. *Gowāl-kunda* is a corruption of *Kalākunda*. It was the birthplace of Mādhavāchārya, the author of the *Sarvadarśanasaṅgraha* and other works.

Kālāñjara.—Kalinjar, in the Hadausa sub-division of the Banda district in Bundelkhand (*Padma P.*, Svarga, ch. 19, v. 130 and *Siva P.*, IV, ch. 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (*Ep. Ind.*, vol. I, p. 218). It contains the temple of Nīlakantha Mahādeva (*Vāmana P.*, ch. 64) and also that celebrated place of pilgrimage called *Kotā-tirtha* within the fort, the erection of which is attributed to Chandra Barmā, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty, see, however, *Mahotsavanagara*. There is also a colossal figure of Kālā Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch. S. Rep.*, vol. XXI). The *śrīka* called *Hiranyā-vinda* is also situated at this place (*Mh. Vana*, ch. 87). The hill of Kalinjar is also called *Rabichitra* [*JASB.*, XVII (1848), p. 171]. For the inscriptions of Kalinjar, see p. 313 of the *Journal*.

Kalāpa-grāma.—A village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed asceticism to re-appear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlechchha Kingdoms by Kalki, the tenth incarnation of Viṣṇu (*Kalki P.*, pt. III, ch. 4). According to the *Mahābhārata*, (*Maushala*, ch. 7), *Bhāgavata P.* (X, ch. 87, v. 7), and the *Bṛhat-Nārada P.* (Uttara, ch. 66), Kalāpa-grāma appears to have been situated on the Himālaya near Badarikāśrama. In the *Vāyu P.* (ch. 91), Kalāpa is placed among the Himalayan countries where Uvāsi passed sometime with Purāṇavā. According to Capt. Raper, Kalāpa-grāma is near the source of the Sarasvatī, a tributary of the Alakāmandā, in Badrināth in Garwal (*Asia. Res.*, vol. XI, p. 524).

Kālī.—The Kālī Nadi (west), a tributary of the Hindan; it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matya P.*, ch. 22).

Kālighāṭa.—Near Calcutta. It is one of the Pithas where the four toes of Sati's right foot are said to have fallen. The name of Calcutta is derived from Kālighāṭ. Golam Hussein in his *Riyaz-us-Salatin* says that the name of Calcutta has been derived from Kālī-kartā, as the profit of the village was devoted to the worship of the goddess Kālī. In the *Mahābhārata Tantra*, it is mentioned as *Kālī-pīṭha*, and as the pilgrims bathed in the Ghāṭ before worshipping the goddess, the place became celebrated by the name of Kālighāṭ. Some derive the name of Calcutta from Kilkilā of the Purāṇas. See *Kilkilā*.

Kalika-Saṅgama—The confluence of the Kauṣiki and the Aruṇā (*Padma P.*, Svarga, ch. 19).

Kālī-Nadī (East)—A river rising in Kṛmāṇ joins the Ganges (*Yāmuna P.*, ch. 13). The town of Saṅkāsya stood on the east bank of this river. It is also called Kālīnī or Kālīndī. Kanauj stands on the western bank of the eastern Kālī-Nadī, 3 or 4 miles from its junction with the Ganges. From its source to its junction with the Dhavalā-gaṅgā, Gaūrī and Chandrabhāgā, it is called Kālī-gaṅgā, and after its junction, it is known by the name of Kālī-nadī.

Kālīnda-Deśa—A mountainous country situated in the Bāndarapachchha range of the Himālaya, where the Yamunā has got its source; hence the river is called Kālīndī. Same as Kulīnda-deśa. The *Kālīnda-giri* is also called Yāmuna Parvata (*Rāmāyana*, Kiṣkindhā K., ch. 40).

Kālīndī—The river Yamunā. See **Kālīnda-Deśa**.

Kālīṅga—The Northern Circars, a country lying on the south of Orissa and north of Brāhṛa on the border of the sea. According to General Cunningham, it was between the Godāvari river on the south-west and the Gaolīya branch of the Indrāvati river on the north-west (Cunningham's *Arch. Geo.*, p. 518). It was between the Mahānadi and the Godāvari (according to Rapson's *Ancient India*, p. 164). Its chief towns were Manipura, Rājapura or Rājamahendri (*Mbh.*, Aṣṭi, ch. 215; Śānti, ch. 4). At the time of the *Mahābhārata* a large portion of Orissa was included in Kālīṅga, its northern boundary being the river Bātaraṇī (*Vana*, ch. 113). At the time of Kālīdāsa, however, Utkala (Orissa) and Kālīṅga were separate kingdoms (*Raghuvamśa*, IV). It became independent of Magadha shortly after the death of Aśoka in the third century B.C., and retained its independence at least up to the time of Kaṇishka.

Kālīṅga-Nagara—The ancient name of Bhuvanēśvara in Orissa. The name was changed into Bhuvanēśvara at the time of Lalitāditya Kesarī in the seventh century A.D. It was the capital of Orissa from the sixth century B.C. to the middle of the fifth century A.D. (R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 63 and *Dānakumāracharita*, ch. 7). It has now been identified with Mukhaliṅgam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep. Ind.*, vol. III, p. 220). It contains many Buddhist and Hindu remains. The temple of Maṇḍukēśvara Mahādeva is the oldest, and that of Bomeśvara Mahādeva the prettiest. These old temples still bear numerous inscriptions and excellent sculptures. The adjoining Nagaraśatakam also contains some interesting remains and a statue of Buddha. But according to the Parlakimedi inscriptions of Indravarmān, king of Kālīṅga, Kālīṅga-nagara is Kālīṅgapatam at the mouth of the Baṇṇasābhārā river in the Ganjam district (*Jud. Ant.*, XVI, 1887, p. 132). The *K.C.* (composed in 1577 A.D.) places it on the river Kaṇḍā which is different from the Kassi. Kālīṅga-nagara, however, appears to have been the general name of the capitals of Kālīṅga which were different at different periods, as Manipura, Rājapura, Bhuvanēśvara, Pishāpura, Jayantapura, Simhapura, Mukhaliṅga, etc.

Kālīṅjara—Kalinjar in Bundelkhand. The fort was built by the Chandel king Kirāt Brahma; it contains the shrine of Mahādeva Nīlakanṭha and the Tirtha called Kōṭa-girṭha (*Matsya P.*, ch. 180; Lieut. Malet's *Description of the Antiquities of Kalinjar* in *J.A.S.B.*, XVII, p. 171). See **Kālāṅjara**.

Kālī-Piṭha—Same as *Kālīghāṭa* (*Tantrakhudāmāni*).

Kalki—Tutikorin at the mouth of the river Tamraparni in Tinnevely; it is the Sosikourai of Ptolemy (McCrindle's *Ptolemy*, p. 57). It was formerly the capital of Pāndya (see Koikal).

Kalyāṇapura—Kaliani Kalyāṇa, thirty six miles west of Bidar in the Nizam's territory. It was the capital of Kuntala-deśa (see Kuntala-deśa). In the beginning of the seventh century A.D., the Chalukyas were divided into two main branches,—the Western Chalukyas in the Western Deccan and the Eastern Chalukyas in that part of the Pallava country which lies between the Krishna and the Godavari (Rapeun's *Indian Coins*, p. 37). Ahavamalla or Somesvara, one of the later Chalukya kings of the Deccan, founded this city in the eleventh century and removed his seat of government from Manyakheta (Mālikhet) to this place (Dr. Bhandarkar's *History of the Deccan*, sec. xii; but see *Indian Antiquary*, vol. I, p. 209). Vijānāśvara, the author of the *Mādhaksharā*, flourished in the court of Tribhuvanamalla Vīramāditya II, the second son of Somesvara I, who reigned from 1076 to 1126 A.D., and who was the most powerful monarch of the Chalukya dynasty (Dr. Burnell's *South Indian Palaeography*, p. 56). Bilhana also flourished in the court of this king in the eleventh century. He was the author of the *Vikramādikāya-charita* which was written about 1085 A.D. (Dr. Böhter's *Introduction* to the work, p. 23). The kings of Kalyāṇa were also called kings of Karpāta. According to the *Vāsaṇa Purāṇa* Bijala Rāya, the last king of Kalyāṇa, was a Jaina. He persecuted the followers of Vāsaṇa, who was his minister, and was the founder of the Liugari or Jatigama sect of Saivna. Bijala was assassinated in his own palace by Jagaddeva, a Lingait, at the instigation of Vāsaṇa. After the death of the king Kalyāṇa was destroyed by internal dissension (see Garrett's *Classical Dictionary of India*, s. v. *Vāsaṇa Purāṇa*; Wilson's *MacKenzie Collection*, pp. 311-320). But it appears that Kalyāṇa ceased to be the capital on the fall of the Kalachuris.

Kāma-Āsrama—Kāron, eight miles to the north of Koraṇṇadi in the district of Balas. Mahādeva is said to have destroyed Madana, the god of love, at this place with the fire of his third eye in the forehead (*Rāmadhyāna*, Bala, ch. 23). It was situated at the confluence of the Sarayu and the Ganges, but the Sarayu has now receded far to the east of this place, and joins the Ganges near Siūghī, eight miles to the east of Chapra in Saran. The place contains a temple of Kāmesvaranātha or Kaulevaranātha Mahādeva. It is the same as Madana-tāgovana of the *Bojānāyaka* (ch. II, v. 13). But according to the *Skandha P.* (Āvanti Kh., Āvanti-kshetra-māhātmya, ch. 34), the incident took place at Deva-dāruvana in the Himālaya.

Kāma-Giri—See Kāmākhyā (*Devī Bhāgavata*, viii, 11).

Kāmākhyā—1. In Assam (*Bṛhat-Dharma P.*, I, 14); see Kāmarūpa. 2. In the Panjab, it is a place of pilgrimage (*Padma P.*, Svarga, ch. 11) on the river Devikā. 3. Same as Māyāpuri (*Bṛhat-Siva P.*, I, ch. 16).

Kāmakoshthī (Kāmakoshthi)—1. Kumhacconna in the province of Madras. It was the ancient capital of Chola (*Bhāgavata*, bk. X, ch. 79; *Chaitanya-charitāmṛta*, Madhya, ch. 9; *Life of Chaitanya*, p. 43 in the journal of the Buddhist Text Society). But this identification is doubtful. 2. Same as Kāmākhyā (*Bṛhat-Dharma P.*, Pūrva, ch. 14).

Kamalaṅka—Comilla; it was the capital of Tipāra in the sixth century. Most probably, it is the Komala of the *Vāya P.* (II, ch. 37, v. 369) and Kiamoloungka of Bluen Taang.

Kamarūpa—Assam; on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lākhya and Balga, and included Manipur, Jyāntiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's *Account of Rangpur* in *JASB.*, 1838, p. 1). It included also Rangpur which contained the country-residence of Bhagadatta, king of Kāmārūpa (*Ibid.*, p. 2). The modern district of Kāmrup extends from Goalpārā to Gauhati. Its capital is called in the *Purāṇas Prāgyyotisha* (*Edikā P.*, ch. 38) which has been identified with Kāmākhyā, or Gauhati (*JRAS.*, 1900, p. 25). Kāmākhyā is one of the Pithas, containing the temple of the celebrated Kāmākhyā Devī on the Nīla hill or Nīlakūṭa-parvata (*Edikā P.*, ch. 62); it is two miles from Gauhati. Rājā Nīladhvaja founded another capital Komatāpura (the modern Kamatapur in Cooh-Behar, *Imp. Gaz.*, s. v. *Rangpur District*). On the opposite or north side of the river Brahmaputra is situated a hill called Aśva-kṛāntā-parvata where Kṛishṇa is said to have fought with Narakāsura (*Bṛhat-Dharma P.*, *Madhya Kh.*, ch. 10 and *Brahma P.*, ch. 51; *JRAS.*, 1900, p. 25). Bhagadatta, son of Naraka, was an ally of Duryodhana (*Mahābhārata*, Udyoga, ch. 4). The *Yoginī-Tāntṛa* (*Pūrva Kh.*, ch. 12) has preserved some legends about the successors of Naraka. For the stories of Mayanāvatī's son Gopichandra and his son Gayachandra, see *JASB.*, 1838, p. 5. The Ahom kings came into Assam from the east at the beginning of the thirteenth century. The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapā fixed himself in Assam, Kublai had just established himself in China (*JASB.*, 1837, p. 17). The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakāsura were called (*Edikā P.*, ch. 39). For the later history of Kāmārūpa under the Muhammadans, see *Asiatic Researches*, vol. II. The temple of Tāmpesvārī Devī or the copper temple, called by Buchanan the eastern Kāmākhyā, on the river Dalpani, is situated near the north-eastern boundary of the ancient Kāmārūpa (*JASB.*, XVII, p. 462).

Kamberikhoṇ—According to Ptolemy, it is the third mouth of the Ganges; it is a transcription of Kumbhirakhatam or the Crocodile-channel. It is now represented by the Bangora estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges in the Indian Antiquary*, 1921).

Kamboja—Afghanistan, at least its northern part (*Mārkaṇḍeya P.*, ch. 57 and *Manu*, ch. X). According to Dr. Stein (*Rājatarāṅgīnī*, vol. I, p. 136), the eastern part of Afghanistan was called Kamboja. The name of "Afghan," however, has evidently been derived from Asvakān, the Asakenoi of Arrian (McCrindle's *Megasthenes and Arrian*, p. 180). It was celebrated for its horses (*Mbh.*, *Sabhā P.*, chs. 26 and 51). Its capital was Dvārakā, which should not be confounded with Dwarka in Gujātāt (Dr. Rhys Davids' *Buddhist India*, p. 28). See Lohs. The Shiaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kambojas. In the Girnar and Dhauli inscriptions of Aśoka, Kamboja is mentioned as Kambocha, and according to Wilford, Kamboja was classed with the mountain of Ghazni (*JASB.*, 1838, pp. 252, 267).

Kambyson—According to Ptolemy, it is the name of the westernmost mouth of the Ganges. It is evidently a corruption of Kapilāśrama (see my *Early Course of the Ganges in Ind. Ant.*, 1921).

Kāṅkālī—1. One of the fifty-two Pithas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhūm in Bengal. The name of the goddess is Kāṅkālī. 2. For Kāṅkālī Tīhā, see Mathurā.

Kāmpilya—Kāmpīl, twenty-eight miles north-east of Pathgaḍ in the Farrakhabad District, United Provinces. It is situated on the old Ganges, between Budson and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pañchāla, and was the scene of Draupadi's *svayamvara* (*Mbh.*, *Ādi P.*, ch. 133; *Rāmāyaṇa*, *Ādi*, ch. 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buḍa-Gaḅgā. Its identification with Kāmpīl by General Cunningham (*Arch. S. Rep.*, I, p. 265) and by Führer (*MAI.*) appears to be correct and reasonable.

Kamāsvatī—The river Kasāi in Bengal. But see Kapiśa (river). It is perhaps the Kōśā of the *Mahābhārata* (*Bhishma*, ch. 9). Kamāsvatī and Kasāi are separately mentioned in *K.Ch.*, p. 197.

Kāmyaka-vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvatī (*Vana P.*, ch. 6; *Vāmana P.*, ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P.*, ch. 34, v. 4), where at Kāmōḍa, six miles to the south-east of Thansevar, Draupadi-kā-bhāṇḍār is pointed out as the place where Draupadi cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhiṣṭhira lost his kingdom by gambling with the Kūros (*Arch. S. Rep.*, vol. XIV).

Kanaka—Travancore. Same as *Mushika* (*Padma P.*, Svarga, *Ādi*, ch. 3; Garrett's *Class. Dic.*).

Kanakavati—Kāṅkoṭah or Kanak-koṭ, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Pakuni. (Dr. Hecy's *Identification of Kṛṣṇāra*, *do.* in *JASB.*, 1909, p. 85; *Ann. Kalp.*, ch. 106).

Kanakhala—It is now a small village two miles to the east of Harwar at the junction of the Ganges and Nīladhārā. It was the scene of *Dakṣa-yajña* of the *Purāṇas* (*Kārma P.*, *Uparibhāga*, ch. 36; *Vāmana P.*, chs. 4 and 34). The *Mahābhārata* (*Vana P.*, ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (*Mbh.*, *Śalya*, ch. 261). The *Līṅga P.*, says that Kanakhala is near Gaḅgādvāra, and Dakṣa performed his sacrifice at this place (*Līṅga P.*, pt. I, ch. 100).

Kāñchīpura—Conjeveram (*Mbh.*, *Bhishma*, ch. IX), the capital of Drāviḍa or Chōla (*Padma P.*, *Uttara*, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāviḍa, in which it is situated, was called Tondā-maṇḍala. The eastern portion of the town is called Viṣṇu-Kāñchī and the western portion Śiva-Kāñchī, inhabited by the worshippers of Viṣṇu Varadā Rāja and Śiva called Ekāmurāṭha (with his consort Kāmākṣhī Devī) respectively (*Padma P.*, *Uttara*, ch. 70; Wilson's *Mackenzie Collection*, pp. 146, 191). See *Chidambaram*. Śaṅkarāchārya constructed the temple of Viṣṇu called Viṣṇu-Kāñchī at Kāñchī (*Ānanda Giri's Śaṅkararajajaya*, ch. 67). At Śiva-Kāñchī exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākṣhī Devī. The town contains the celebrated Tirtha called Śiva-Gaḅgā. It possessed a University (see *Nālandā*). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chōla kings of Tanjore, which was also the capital of Chōla or Drāviḍa. Kāñchīpura is said to have been founded by Kulottuṅga Chōla on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscript* in *JASB.*, vii, pt. I, pp. 399, 403), which was afterwards called Tondā-maṇḍala.

Kanhagiri—Kanhari in the Province of Baulay. It is the Krishna-kalla of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro., p. xxxiii).

Kanishkapura—Kanishpur or Kāmpur, ten miles to the south of Srinagar. It was founded by Kanishka, who in 78 A.D., convened the last Buddhist synod, which gave rise to the Saka era.

Kantaka-Dvipa—See **Kapadvipa**.

Kanjaka-Nagara—Katwa in the district of Bardwan in Bengal. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Madhya, ch. 26). See **Kapadvipa**.

Kantaraka—See **Āraṇyaka**.

Kāntipuri—1. Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Skanda P.*, Nāgara Kh., ch. 47; *Arch. S. Rep.*, vol. II, p. 308). 2. According to Wright (*Hist. of Nepal*, pp. 9, 154), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal. 3. The *Viṣṇu P.* (pt. IV, ch. 24) places it on the Ganges near Allahabad.

Kanva-Āsrama—1. On the bank of the river Māhū (the river Chulā) which flows through the districts of Shaharapur and Oudh; it was the hermitage of Kanva Muni who adopted the celebrated Śakuntalā as his daughter (*Kālidāsa's Śakuntalā*). The hermitage of Kanva Muni was situated 30 miles to the west of Hardwar, which is called Nālapit in the *Satapatha-Brahmaṇa*, xiii, 5, 4, 13 (*SBE.*, xlv, p. 300). 2. On the river Chambal, four miles to the south-east of Kota in Rajputana (*Jihā.*, Vana, ch. 82; *Agni P.*, ch. 109). This Kanva-Āsrama was also called Dharmāranya. 3. On the banks of the Nerbuda (*Padma P.*, Uttara, ch. 94).

Kānyakubja—1. Kanauj, on the west bank of the Kālmadi, about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces. It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr. Rhys Davids' *Buddhist India*, p. 27) and also in the tenth century (Rājasekhara's *Karpūramāñjarī*, Act III). It was the capital of Gāhī Rājā and birth-place of Viśvāmītra (*Rāmdhyāya*, Bāla K.). Buddha preached here on the instability of human existence. It was visited by Fa Hien and Hsien Tsang in the beginning of the fifth and the middle of the seventh centuries respectively. Harshavardhana or Śīlāditya II was the reigning sovereign, when it was visited by Hsien Tsang in 636 A.D.; he inaugurated the Varsha era in 606 A.D., but according to Max Müller, Harshavardhana reigned from 610 to 650 A.D. He was the contemporary of Muhammad, whose flight from Medina in 622 A.D. gave rise to the Hijra era. In his court flourished Bānabhaṭṭa, the author of the *Kādambarī* and *Harshacharita*, Dhāvaka, the real author of the *Nāgānanda*, and Chandraditya, the versifier of the *Vessantara-Jātaka*. The celebrated Bhavabūti was in the court of Yaśovarmana of Kanauj (Stein's *Rājataranginī*, I, p. 134); he went to Kāśmīra with Lalitāditya (672 to 728 A.D.) after the conquest of Kanauj by the latter. Śrīharsha wrote the *Naiṣadha-charita* at the request of Jayachandra. For the ancestors of Jaysachandra, see copperplate grant in *JASB.*, 1841, p. 98. Kanauj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thānesvara to this place. The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha, were situated to the south-west of the town in what is now called Lālā Misar Tolā (Cunningham; *Arch. S. Rep.* I, p. 292). A celebrated temple of Vāmana existed at Kānyakubja (*Padma P.*, Śrīṣṭi, ch. 35; Uttara, ch. 53). The Rangmahal of the ancient Hindu palace is situated in the south-west angle of the triangular shaped

fort, the remains of which still exist; the palace is said to have been built by Ajaya Pāla who was killed in 1021 A.D., and it was perhaps from this palace that Prithvi Rāj carried off Śaṅkya (Śhaṅkya P., Pratisarga P., pt. III, ch. 6). 2. That part of the Kāveri, on which Uragapura (Uraiyur), the capital of Pāṇḍya, was situated (see Mallinātha's commentary on *Raghuvamśa*, canto vi, v. 69) was called Kānyakubja-nadi.

Kānyā-Tīrtha—1. In Kurukshetra. 2. On the Kāveri. 3. Same as Kumāri.

Kapāla-Mochana-Tīrtha—1. In Bārāṇasī or Benares (*Śiva P.*, I, ch. 49). 2. In Māyāpura (*Padma P.*, Uttara, ch. 51). 3. In Tānralipta or Tamrak. 4. On the river Sabarmati in Gujrat (*Padma P.*, Uttara, ch. 53). 5. On the river Sarasvatī called also Aśvanara Tīrtha in Kurukshetra (*Mbh.*, Śalya, ch. 40). General Cunningham places the holy tank of Kapāla-Mochana on the east bank of the Sarasvatī river, ten miles to the south-east of Sadhara (*Arch. S. Rep.*, vol. XIV, pp. 75, 77).

Kapila—1. The portion of the river Narbada near its source which issues from the western portion of the sacred Kuṇḍa, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā (Cousen's *Archaeological Survey List of the Central Provinces*, p. 59; *Padma P.*, Svarga, ch. 22). 2. A river in Mysore (*Matya P.*, ch. 22, v. 27).

Kapiladhārā—1. Twenty-four miles to the south-west of Nasik; it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakantaka mountains. The Kapilā-saṅgama is near the shrine of Amarswara on the south bank of the Narbada. See Kapila.

Kapilāsrama—1. The hermitage of Kapila Rishi in the island of Sāgara near the mouth of the Ganga (*Bṛhat-Dharma P.*, Madhya Kh., ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sāgara is divided by creeks and rivers. See Sāgara-saṅgama. 2. Same as Siddhāpura (2).

Kapilavastu—The birth-place of Buddha. It has been identified by Curleyle with Bhūṭia in the North-western part of the Basti district, about twenty five miles north-east of Fyzabad. He places Kapilavastu between the Ghagrā and the Gandak, from Fyzabad to the confluence of these rivers (*Arch. S. Rep.*, vol. XII, p. 108). General Cunningham identifies it with Nagarkhās on the eastern bank of the Chando Tāl near a large stream named Kohana, a tributary of the Rāptī, and in the northern division of Oudh beyond the Ghagrā river; and he supposes that Mokson is the site of the Lumbini garden, where Buddha was born. But Dr. Führer, on the suggestion of Dr. Waddell, has discovered that Kapilavastu lies in the immediate neighbourhood of the Nepalese village called Nigliva, north of Gorakhpur, situated in the Nepalese Terai, thirty-eight miles north-west of the Usha station of the Bengal and North-Western Railway. The Lumbini garden has been identified with the village Paderia, two miles north of Bhagabanpur. The birth of Buddha occurred under a Sal tree (*Shorea robusta*) in the Lumbini garden when Māyā Devī, his mother, was travelling from Kapilavastu to Koli. He was born according to Prof. Max Müller (*History of Ancient Sanskrit Literature*, p. 298) in 557 B.C., during the reign of Bimbisara of the Śiśunāga dynasty of Magadha, and died in 477 B.C., but according to Prof. Lassen, and the Ceylonese chronology, he was born in 623 and died in 543 B.C. The ruins of Kapilavastu, according to Dr. Führer, lie eight miles north-west of Paderia. P. C. Mukherji has explored the region and identified Kapilavastu with Tilaura, two miles north of Tauliva which is the head-

quarters of the provincial government of the Terai, and three and half miles to the south-west of Nigihva. The town of Kapilavastu comprised the present villages of Chitra-dai Raughat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Bānguṅgā, which has been identified with the Bhāgirathi, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini-vana with Rāmna-devi which is a corruption of Lummini-devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Asoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as "Lummini-gāma" and contains a temple of Māyā Devī. He has identified also Śarākūpa (Arrow-well) with Piprava, which also contains the stupa in which the Śākya of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka-muni or Kanagamana-Buddha's birth-place Sobhāvatīnagara with Araura, a yojana to the east of Tilaura, and Krakuchandra's birth-place Khemavatīnagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudān, which is one mile to the east of Gutiva, and one and a half miles west of Tauliā, and has also identified the place of massacre of the Śākya by Virudhaka with Sagarwā, two miles to the north of Tilaura kot (Mukherji's *Antiquities in the Terai, Nepal*, ch. 6). Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Uddāyi (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step-brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step-mother Prajāpati and other Śākya princesses, though at the request of Ānanda, he ordained them afterwards in Vaiśālī. The names of the twenty-four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvastu* by Turnour. The Śākya, including the Koliyans, had republican form of government like the Vajjians and Lohchhavis of Vaiśālī and the Mallas of Kusināra and Pava. They elected a chief who was called Rājā and who presided over the State. They carried on their business, in a public hall called the Mote Hall (Santhāgāra). Suddhodana, Buddha's father was an elected president (Dr. Rhys Davids' *Buddhist India*, p. 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Croesus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simeonides, Epimenides, Draco, Solon, Aëop Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammethicus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists*, Introduction, p. 111).

Kapisa—1. Kushan, ten miles west of Opian, on the declivity of the Hindu-kush, in short, the country to the north of the Kabul river was Kapisa, the Kipis of the Chinese travellers. Julien supposes the district to have occupied the Panjshir and Tagao valleys in the north border of Kohistan (Beal's *R. W. C.*, I, p. 55 n). It is the Kāpisi of Pāṇini. Ptolemy places Kapisa two and half degrees northwards from Kabura or Kabul (*JASS.*, 1840, p. 484). According to Sir R. G. Bhandarkar, Kapisa was North Afghanistan—the country to the north of the Kabul river (*Ind. Ant.*, I, 22). According to Prof. Lassen, Kapisa is the valley of the Gushad river (*JASS.*, 1839, p. 146). The town of Kapisa was once the capital of Gandhāra (Rapson's *Anc. Ind.*, p. 141). It has been identified with Afghanistan (*Ind. Ant.*, I, 1872, p. 22). 2 The river Subarnarekha in Orissa

(Raghavavamsa, IV, v. 38; Lassen's *Ind. Alt.*, Map), but Mr. Pargiter correctly identifies Kāpiśā with the river Kūsā which flows through the district of Midnapur in Bengal (*Ancient Countries in Eastern India in JASS.*, vol. LXVI, pt. I, 1807, p. 95; *K. Ch.*, p. 197).

Kāpisthala—It is called Kavital by Alberuni (Alberuni's *India*, I, p. 206) which has been corrupted into Kaithal. Kāpisthala of the *Bṛhat-saṃhitā* (xiv, v. 4) is the Kambisthala of Arrian, Kaithal is situated in the Karnal district, Punjab. It is said to have been founded by Yudhishtira. In the centre of the town is an extensive lake.

Kapisthala—Same as Kāpisthala.

Kapītha—Identified by General Cunningham (*Ann. Geo.*, p. 359), following Hiuen Tsiang's description, with Sankisa or Sāṅkasya, forty miles south-east of Atranji and fifty miles north-west of Kanauj. See Sāṅkasya.

Kapivāli—The Bhaṅga, a branch of the Rāṅgaṅga (Lassen's *Ind. Alt.*, II, p. 544; *Himayana*, bk. II, ch. 71).

Kārā—The hermitage of Agastya, said to be situated in the Southern Ocean; it may be identified with Kolai, the Kael of Marco Polo on the mouth of the Tāmrāparāi in Tinnevely (Speyer's *Jātakamālā*—the story of Agastya).

Kārābhāṭaka—Karāṭa, in the district of Satara in the Province of Bombay on the confluence of the Krishṇā and the Koṭṭā, about forty miles north of Kolhapur; it was conquered by Sahadeva, one of the Pāṇjavas (*Mbh.*, Sabhā, ch. 31; *Ep. Ind.*, vol. III, p. 232; Bhandarkar's *Early History of the Deccan*, sec. III). It was the capital of the Silahāra kings and the residence of the Śinda family who claimed to belong to the Nāga-vamśa, being the descendants of Vāsuki; for their history, see *Ep. Ind.*, vol. III, p. 231. Vikramāditya II, king of Kalyāṇa, married Chandrasekhā, the daughter of a Silahāra prince of Karābhāṭaka (*Vikramāditya-chaṛita*, vii). Karābhāṭaka was the capital of the country called Kārāṣṭra (*Skanda P.*, Sahyādri kh.).

Karakalla—Karachi, in Sindh; Krokala of Megasthenes.

Kārapatha—Kārābagh, or Kālābagh, or Bāghān, as it is now called, on the right or west bank of the Indus, at the foot of the Salt range locally called Nih hill in the Bannu district. It is mentioned in the *Raghuramā* (XV, v. 90) as the place where Lakshmana's son Aṅgada was placed as king by his uncle Rāmachandra when he made a division of his empire before his death. It is the "Carabat" of Tavernier. But the distance he gives from Kandahar does not tally with its actual distance from that place (Tavernier's *Travels*, Ball's ed., vol. I, p. 91). But it should be observed that there is a town called Kārābagh on the route from Kandahar to Ghazni, 35 miles south-west from the latter place. The surrounding district called also Kārābagh is remarkably fertile (Thornton's *Gazetteer of the Countries Adjacent to India*). It is called Kārūpatha in the *Rāmāyaṇa* (Uttara K., ch. 115). The *Padma P.* (Uttara, ch. 93), however, says that Lakshmana's sons were placed in the country of Madra, which is evidently a mistake for Mallā of the *Rāmāyaṇa* (Uttara, ch. 115). It is perhaps Kailavata of the *Bṛhat-saṃhitā* (ch. 14). For a description of Kālābagh or Bāghān, see *JASS.*, 1838, p. 25.

Kārāṣṭra—The country was situated between the Vedavati on the south and the Koṭṭā or Koyanā on the north (*Skanda P.*, Sahyādri Kh.). It included the district of Satara; its capital was Karābhāṭaka (*Ind. Ant.*, V, 1876, p. 26).

Karaskara—The country of the Kāraskaras is in the south of India (*Mbh.*, Karṇa, 44; *Buddhayaṇa*, I, 1, 2; *Matsya P.*, 113). Perhaps it is Kārakal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage.

Karatoya—1. A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata* (*Vana*, ch. 65); see *Sadānura*. It flowed through the ancient Pundra (*Skanda P.*). It is called Karatoyā and Kuratī. 2. A river near the Gandhamādana mountain (*Mbh. Anuś.*, ch. 25).

Kāravāna—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north-east of Miyagam railway station. Nakulīsa, the founder of the Pāsupata sect of Śaivism, flourished between the 2nd and 5th century A.D. His chief shrine of Śiva called Nakulīsa or Nakuleśvara (see *Devī P.*, ch. 63) was at Kārvān. The special holiness attached to the Narbada and its pebbles as *Līngas* is probably due to the contiguity of this shrine of Kārvān (*Bhagavanda Indrajī's Early History of Gujarat*, pp. 83, 84). Same as *Kayavarohana*.

Karavirapura—1. It has been identified with Kolhapur in the Province of Bombay (*Madhura Kavisarmā's Archavatāsthala-raṣṭhava-darpanam*; *Padma P.*, Uttara Kh., ch. 74; Rāmdās Sen's *Atihāsika Kāvya*, 3rd ed., pt. II, p. 276). It is locally called Kāvīr. Kṛṣṇa met here Parasurāma, and killed its king named Śṛigāla. Same as *Padmavati* on the river Venra, a branch of the Kṛṣṇā (*Harivamśa*, ch. 9). The temple of Mahā-Lakṣmī is situated at this place (*Devī-Bhāgavata*, vii, chs. 30, 38; *Matsya P.*, ch. 13). In the eleventh century it was the capital of the Silahāra chiefs. For the genealogy of the Silahāra dynasty of Kolhapur, see *Ep. Ind.*, vol. III, pp. 208, 211, 213. It appears from an inscription that Kalkalakapura is another name for Kolhapur (*Ep. Ind.*, vol. III, p. 209). 2. The capital of Brahmapurta; it was situated on the river Dṛishadvatī (*Kālikā P.*, chs. 48, 49).

Karddama-śrama—Sitpur or Sidhpur (Siddhapura) in Gujarāt, the hermitage of Rishi Kuriklāma and birth-place of Kapila. The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Viśṇu (*Bhāgavata P.*, bk. III, ch. 21). The town itself is situated on the north bank of the river Sarasvatī in the Kadi district of the Baroda State, sixty-four miles north of Ahmedabad.

Karkotaka-Nagara—1. Karra, forty-one miles north-west of Allahabad. It is one of the Pithas where Sali's hand is said to have fallen (*Führer's Mal.*) 2. Perhaps Arakan (Rakia) on the "opposite side of Tāmaralīpta across the eastern sea," i.e., the Bay of Bengal (*Kāthā-sarīt-sāgara*, pt. I, ch. 18; Tawney's trans., vol. I, p. 136).

Karmasāsa—1. The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Trisāṅku, the protégé of Rishi Viśvāmitra (*Vāya P.*, ch. 88, v. 113). The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces. It issues from a spring situated in a village called Sarodak (*Martin's Eastern India*, vol. I, p. 400). 2. A small rill in Baldyanātha (see *Chāṭakharā*).

Karmamanta—Kamta, near Comilla, in the district of Tiparā, Bengal. It was the capital of Samatāja at the time of the Khadga kings (*JASB.*, 1914, p. 87).

Karna-Gaṅga—The river Pendar, a tributary of the Alakānandā in Garwal.

Karnakī—A town on the Narbada. It is mentioned as Karnāk in the *Brhat-Saṃ P.*, I, ch. 75. It is perhaps the modern Karnāl near the junction of the Narbada and the Uri; see Brandt and Bhadrakara (I).

Karnakubja—Junāgadh in Kāthiawād; it is situated in Antargṛha-khetra (*Skanda P.*, Prabhāsa Kh).

Karnapura—Near Bhagalpur, now called Karnagadh (see *Champāpurī*). According to Yule, Karnagadh is the Kartanagar of Ptolemy (*JASB.*, vol. XVIII, p. 395).

Karna-Suvarṇa—Kāsonā, now called Rāngāmātī in the district of Murshidabad, on the right bank of the Bhāgirathī, six miles south of Berhampur, in Bengal (*Kuhjikā Tantra*, ch. 7; *JASB.*, XXII, 281). It was the former capital of Bengal at the time of Adisura. It was at the request of Adisura that Bira Singh, king of Kausanj, sent five Brāhmanas, Bhāttanārāyaṇa, Daksina, Śrīharsa (the author of the *Neishadhī-charita*), Chhāndaija, and Veṇḍagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhāttanārāyaṇa, the author of the drama *Veṇḍasāyadhāra*, is considered by some to have flourished at the court of Dharmapala of the Palā dynasty. Even the name of Kāsonā has become antiquated, and the town is now known by the name of Rāngāmātī. Captain Layard says that Rāngāmātī was anciently called Kāsonāpurī, and the remains of the greater part of the palace with its gates and towers are distinctly traceable, although the site is now under cultivation (*JASB.*, vol. XXII, 1853, p. 281). Karna-suvarṇa was also the capital of Saśāṅka or Narasimha, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Rājyavarddhana, elder brother of Harsha Deva or Śīlāditya II of Kausanj, as related in the *Harsha-charita*. The kingdom of Karna-suvarṇa was situated to the west of the Bhāgirathī and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rāngāmātī is red, and the tradition is that Bibhishana, brother of Ravana, being invited to a feast by a poor Brahman at Rāngāmātī, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhāgirathī* by Rev. J. Long in *Col. Review*, vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K. Ch.*, pp. 189, 223). Dr. Waddell identifies Karna-suvarṇa with Kāñchannagar (Kāson-nagara) near Burdwan in Bengal (Dr. Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p. 27).

Karāya—Part of the Carnatic between Rannad and Seringapatam. It is another name for Kuntaladeśa, the capital of which Kalyānapura; see *Kuntala-deśa*. According to the *Tārā Tantra*, it was the same as Mahārāshtra, and extended from Bāmanātha to Śrāṅgam. Dvāra-samudra was the capital of Karpāta. The kingdom of Vijayanagar was also called Karpāta (*Imperial Gazetteer of India*, vol. IV). But see *Imperial Gazetteer*, vol. VII, p. 372 (1886), in which Kanara is said to be Karpāta-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karpātaka (*JRAS.*, 1912, p. 482).

Karnāvati—1. The river Kani in Bondelkhand (*Arch. S. Rep.*, vols. II and XXI). But this name does not appear in any *Parāṇa*. See *Śyeni* and *Śuktimati*. 2. Ahmedabad in Gujarāt. It was built by Rājā Karna Deva of the Solanki race of Anahilapattana or Pattana in Gujarāt in the eleventh century (Tawney: Merutunga's *Prabandhachinidhāni*, pp. 50, 97n.). Alauddin Shah made it his capital after conquering it. It was also called Srinagar. It is the Rājyanagara of the Jainas (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousin's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. III).

Karpika—The Coleroon, a branch of the Kāveri. Both these rivers surround Śrīraṅga (*Padma P.*, Uttara, ch. 62).

Kartripura—The kingdom of Kartripura included Kumaon, Almora, Garwal and Kangra (*J.E.A.S.*, 1898, p. 198). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Tippera (*J.A.S.B.*, 1837, p. 973). Same as **Katripura**.

Kartikasvāmi—See **Kumārasvāmi**.

Karttikaya-Pura—Baijnāth or Baidyanāth, in the district of Kumaon, about 80 miles from Almora. It is also called Kārttikapura (*Dev P.*, ch. 9; also Dr. Führer's *Monumental Antiquities and Inscriptions*).

Karupatha—Same as **Karapatha**.

Karura—See **Korura**.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as *Adhīrāja*, the kingdom of Dantavakra (*Harivamśa*, ch. 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P.*, ch. 9). In the *Purāṇas*, it is mentioned as a country on the back of the Vindhya range. According to Mr. Pargiter, Karusha lay to the south of Kāśī and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*J.A.S.B.*, 1895, p. 255; *J.R.A.S.*, 1914, p. 271; Pāṇini's *Sūtra*, IV, 1, 178). Same as **Kārusha**. 2. A portion of the district of Shahabad in Bihar (*Rāmāyaṇa*, I, ch. 24). According to tradition, the southern portion of the district of Shahabad between the river Sonā and Karmanāsā was called Karukh-deśa or Karushadeśa (Martin's *Eastern India*, vol. I, p. 405). Vedagarbhāpurī or modern Bazar was situated in Karusha (*Brahmāṇḍa P.*, Pūrva Kh., ch. 5). 3. It was another name for Pundra (*Bhāgavata*, X, ch. 60).

Kārusha—Same as **Karusha**; Rewā.

Kāśyapa-Maṇḍapa—Kātmāṇḍu, the capital of Nepal, founded by Rājā Guṇakāmādeva in 723 A.D. at the junction of the Bagmati and Vishnumati rivers. It was anciently called Mañju-Patan (see *Mañjupatan*), after Mañjuśrī, who is said to have founded it. Mañjuśrī was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p. 62). According to the *Saṃyambhū Purāṇa*, he was an historical personage who introduced Buddhism into Nepal. Kātmāṇḍu is also called Kāntapura (Wright's *History of Nepal*, p. 9).

Kāśī—Benares. Kāśī was properly the name of the country, of which Benares was the capital (*Fa Hian*; also *Apaṇṇaka Jātaka* in the *Jātakas* (Fausboll's ed.), p. 98, *Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Uttara, ch. 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kośala (Lohiṇchha Sutta in the *Dialogues of the Buddha*, pp. 291, 292). See **Varanasi**.

Kāsmīra—Kāsmīr (*Brahma P.*, ch. 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Śrīnagar. But see **Kāśyapapura**. He gave his name to Kasgar and Kasmīr, and to the people originally called Kāśas or Kassias. Vishnu is said to have incarnated in Kāsmīra as the fish (*Matsya-avatāra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Pantāal range: hence this peak is called *Nauḍandhāna-Śrītha*. It is the Nāvaprabhramāṇa of the *Ātharva-Veda* and the *Manoravasarpāṇa*.

of the *Satapatha-Brāhmaṇa* (Maddison's *Hist. of Sanskrit Literature*, p. 144). At the foot of this peak is the Kramasara lake (now called Kamsarāg) which marks a foot-step (Krama) of Viṣṇu (*Satapatha-Brāhmaṇa* in *SBE*, XII; *Mā.*, Vana, ch. 186; Dr. Stein's *Rājatarāṅgī*, II, p. 392). Viṣṇu is also said to have incarnated as the bear (*Varāha-avatāra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitasā (see *Sūkara-kṣetra*). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāsāṃsa*, ch. XII). For the history of Kāśmīr, see Kalhaṇa's *Rājatarāṅgī*. It appears from the *Jātaka* stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātaka*, Cam. Ed., vol. III, pp. 222, 229).

Kāśyapapura—Wilson supposes that the name of Kāśmīr is derived from Kāśyapapura, the town of Rishi Kāśyapa, the Kaspapyros of Herodotus. Dr. Stein, however, is of opinion that Kāśmīr was never called Kāśyapapura, but it was always called Kāśmīra (Dr. Stein's *Ancient Geography of Kashmir*, pp. 11, 82). Kaspertia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kāśyapa, see *Rājatarāṅgī* (Dr. Stein's *Rājatarāṅgī*, vol. I, p. 5). 1 The hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar. 2 Multan was also called Kāśyapapura, the Kaspertia of Ptolemy, being founded by Kāśyapa, the father of Hiranyakatiṣṭha (Alberuni's *India*, I, p. 298).

Kāśyapī-Gaṅgā—The river Sabarmatī in Guzerat (*Padma Purāṇa*, Uttara, ch. 52).

Kāśadvīpa—Kāśwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 157; Wilford in *Asia. Rev.*, V, p. 278). It is a sacred place of pilgrimage to the Vaiṣṇavas, where Chaitanya at the age of 24 embraced Dandism after leaving his father's home, being initiated into its rites by a Gosai named Kṛṣṇa Bhāratī. The hairs cut off from his head on the occasion have been preserved in a little temple. Kāśwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhāgirathī (Bholanath Chunder's *Travels of a Hindu*, vol. I; *Chaitanya-Bhāgavata*, Madhya Kh.). Chaitanya's autograph is preserved in a village called Dadur, 14 miles to the south of Katwa. Same as *Kāśyapānagara* and *Kāśyaka-dīpa*, the gradual corruptions of which are Kāśadvīpa, Kāśādia, and Kāśwā. Krishṇadās Kavirāj, the author of the *Chaitanya-chariṭāmṛta* lived at Jhāmaspur, 4 miles to the north of Kāśwā; Nānār, 16 miles to the south-west of Kāśwā in the district of Birbhum, was the birth-place of the Vaiṣṇava poet Chāṇḍīdās.

Katipura—Tripura or Tipara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Katipura included Kumaon, Almora, Garwal, and Kangra (*JRAS.*, 1898, p. 198). Same as Kartipura.

Kaulam—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol. II, p. 212 note).

Kanninda—See Kupinda.

Kausambi—Kosambi-nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vamadeia or Vatsyadeia, the kingdom of Udayana, whose life is given in the *Bṛhat-Kathā* and *Kathā-sarit-sāgara*, II, ch. I. The *Ratnavālī*, a drama by Harsha Deva, places its scene at Kausambi (see Hastinapura). Buddha dwelt in the Ghosita-ārāma of Kausambi (*Chullavagga*, pt. I, ch. 26). Udayana or Udena, as he was called by the Buddhists, was the son of King Parantapa; he married Vāśudattā or Vāsava-dattā, daughter of Chāṇḍa Prajñeta

called also Mahāsana (Śrīharṣa's *Prigadarikā*, Acte I, III), king of Ujjayini. He was converted to Buddhism by Piṅgola (Dr. Rhys Davids' *Buddhist India*, p. 7), and it was Udayana who first made an image of Buddha who was his contemporary. The image was of sandal-wood, five feet in height. The second image was made by Prasenañjit, king of Kośala, who was also a contemporary of Buddha. It was made of gold (Dr. Edkins' *Chinese Buddhism*, p. 49), but according to Fa Hian, Prasenañjit's image was also made of Gośrṣha Chandana (sandal-wood). The *Vāsavadattā* by Subandhu, probably written at the beginning of the 5th century A.D., relates the story of Vāsavadattā and Udayana. Vararuchi, called also Kātyāyana, the author of the *Vārtikas*, is said to have been born at Kauśāmbi and became the minister of Nanda, king of Pāṭaliputra (*Kathā-sarit-sāgara*, I, ch. 3).

Kauśiki—1. The river Kusi (*Rāmāyaṇa*, Adī, ch. 34; *Borāha P.*, ch. 140). According to tradition, the Kusi in remote ages passed south-east by the place where Tajpur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges. When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padmā, and the old channel of the Bhāgrathi from Songli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p. 15). This junction must have taken place at some period between the third century A.D., when the Sultanganj Jāhnu was established, and the 7th century A.D. At Jot-narahari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p. 84). 2. A branch of the Drishadvati (Chitang) in Kurukṣetra (*Vāmana P.*, ch. 34).

Kauśiki-Kacchhā—The district of Purnea.

Kauśiki-Saṅgama—1. The confluence of the Kusi and the Ganges on the opposite side of Kahalgau and to the north of Pātharghātā in the district of Bhagalpur in Bengal. 2. The confluence of the rivers Drishadvati and the Kauśiki (*Padma P.*, Svarga Kh., ch. 12). The confluence is near the village of Balu on the Rakhi river 17 miles to the south of Thansevar. (*Arch. S. Rep.*, vol. XIV, p. 88).

Kautalakapura—Same as Kuntalakapura (*Jaimini-Bhārata*, ch. 53).

Kāveri—1. The Kaveri, a river in southern India which rises from a spring called Chandra-tirtha (*Kūrma P.*, II, ch. 37) in the Brahmagiri mountain in Coorg (*Skanda P.*, Kāveri Māhāt., chs. 11-14; Rice's Mysore and Coorg, III, pp. 8 and 85). The Kaveri-fall at Śivasamudra is one of the most picturesque sights in southern India. 2. The northern branch of the Nerbuda near Māndhātā (Omkaresha) mentioned in the *Purāṇas* (*Padma P.*, Svarga Kh., ch. 8; *Maṭya P.*, ch. 188). The junction of the Nerbuda and the Kaveri is considered to be a sacred place.

Kāyābarhāṇa—Same as Kārāvāna (*Skanda P.*, Prabhāsa Kh., I, ch. 79).

Kedāra—Kedāranātha, situated on the southern side of the junction of the Mandākinī and the Dudhgāṅgā. The temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see *Amarakavara*). A sacred stream called Mandākinī or the Kālī-gāṅgā has its rise about two days' journey from Kedāranātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Rudraprayāga. It requires eight days to go from Kedāra to Badrinath, although the distance along a straight line between them is short. It is 15 or 16 days' journey from Haridvāra to Kedāranātha.

The peak of Kedāranātha is said in the *Śiva Purāṇa* (Pt. I, ch. 47) to be situated at Badarikā-kārama. The worship of Kedāranātha is said to have been established by the Pāṇḍavas (see *Pañcha-kedāra*). Close to the temple is a precipice called Bhairab Jhāmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Führer's *MAI*; *Imperial Gazetteer*, vol. VIII, s.v. *Kedarnath*). Śaṅkarāchārya died at this place (Mādhavāchārya's *Śaṅkara-vijaya*, ch. 16). Near the temple is a Kuṇḍa called Reta-Kuṇḍa where Kārtika is said to have been born. (*Śivada P.*, Mahēśvara Kh., I, 27; II, 29). Ushamath is 32 miles lower; it contains the images of Māndhātā and the five Pāṇḍavas.

Kekaya—A country between the Bias and the Satlej. It was the kingdom of the father of Kaikeyi, one of the wives of Daśaratha, king of Ayodhyā (*Rāmāyana*, Ayodhyā, ch. 68). See *Girivraja-pura* (II).

Kerala—The Malabar coast (Wilson's *Mālavī and Mādhava*). It comprised Malabar, Travancore, and Kanara (*Rāmāyana*, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p. 164 and *Indian Coins*, p. 36; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s.v. *Chera*). Śaṅkarāchārya, the celebrated reformer, was born at Kāladi on the bank of the river Purnā at the foot of the mountain called Bṛisha in Kanara (Kerala); his father was Sivaguru and his grandfather was Viśvādirāja. See *Chittambalam*. In the Mackenzie Manuscripts, the capital of Keralaśa is said to be Ananta-sayanam. Paraśurāma is said to have caused Brāhmaṇas to inhabit this country (*JASS*, 1839, pp. 183, 128). Gibbon says "Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshī era (*Ind. Ant.*, vol. XXVI, p. 118).

Ketalaputra—See *Ketalaputra*.

Kesavati—The Vishnumati river in Nepal, a tributary of the Bāgmati (Wright's *Hist. of Nepal*, pp. 81, 89). It forms four out of the fourteen great Tīrthas of Nepal by its junction with four rivers. The names of the four Tīrthas are Kāma, Nirmala, Akara, and Jugana. But according to the *Śaṅkara Purāṇa* (ch. iv), its junction with the rivers Bimalāvati, Bhadrānadi, Svarṇavati, Pāpanālini, and Kanakavati form the sacred Tīrthas called Manoratha, Nirmaala (or Trivenī), Nidhana, Jēṇa and Chintāmaṇi respectively.

Ketakivana—Baidyanāth in the Santal Parganas (Dr. R. L. Mitra's *On the Temples of Deoghar* in *JASS*, 1883, p. 172).

Ketalaputra—Same as *Kerala* or *Chera* (Asoka's Girnar Inscription; Bhandarkar's *Early History of the Dekkan*, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V A. Smith's *Early History of India*, p. 164); it was also called *Kerlaputra*.

Ketumala-Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Vishva P.*, ch. 2; *Mārkaṇḍeya P.*, ch. 58). In oriental history, Turkestan is called Deshti Kiptchak from the Kiptchaks who are the primitive Turkish race. It comprises Khorezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana. Up to the time of Zenghis Khan's conquest in 1225, Bokhara, Samarkhand, Merv, Karsbi (Nakabeh), and Balkh (Um-ul-Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khoresan (the district of the sun as it was then called) was under Bagdad (*Vamberg's Travels in Central Asia*, ch. XII, and pp. 339, 367).

Khajjrapura—Khajraha, the capital of the Chandels, in Bundelkhand.

Khalatika-Parvata—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Śātgharā and Nāgarjuni caves of the time of Asoka and his grandson Daśaratha. It is about 7 miles east of the Bela station of the Patna-Gaya Railway. Khalatika is evidently a corruption of Śāhalatika or Slippery (*Corpus Inscriptionum Indicarum*, vol. I, p. 32). Some of the inscriptions on the cave show that Daśaratha gave certain cave-hermitages to the Ājivakas (a sect of naked ascetics). The Ājivakas are also mentioned in the seventh pillar-edict of Asoka issued in the twenty-ninth year of his reign (*Bühler's Indian Sect of the Jainas*, p. 39). For a description of the Barabar Hill Caves, see *JASB.*, 1847, pp. 401 and 524 (Nāgarjuni cave). To the south and near the foot of the hill are the seven rock-cut caves called the Śātgharā. Out of these seven caves, three are on the Nāgarjuni hill. There is also a sacred spring called Pātālagangā. Not far from it, is the Kawādol hill (see Śīlabhadra Monastery).

Khaṇḍava-Prastha—Same as *Indraprastha*; old Delhi (*Mbh.*, Adi P., ch. 207).

Khāṇḍava-Vana—Mozūfarnagar, at a short distance to the north of Mirat included in ancient Kurukshetra. It is one of the stations of the North-Western Railway. Arjuna, one of the Pāṇḍavas, appeased the hunger of Agni, the god of Fire, at this place (*Mbh.*, Adi, ch. 225). The name was applied to a great portion of the Mirat division from Bulandshahr to Saharanpur (*Hardwar in the Cal. Review* of 1877, p. 67). Khāṇḍava-vana was situated on a river called Akavarathū (*Mbh.*, Vana, ch. 160). According to the *Padma P.*, (Uttara, ch. 64), Khāṇḍava-vana was situated on the Jamuna, and Indraprastha, called also Khāṇḍava-prastha, was a part of it.

Kharki—Aurangabad.

Kharosthra—Kashgar (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 404). The ancient alphabets called Kharosthi were introduced from this country into India. It is situated in that part of Turkestan which is called Lesser Bucharā. It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai; it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Macao Polo*).

Khasa—The country of the Khasas was on the south of Kāsmīr, and extended from "Kastvar in the south-east to the Vitastā in the west", and it included the hill states of Rājapuri and Lohara. The Khasas are identical with the present Khakhs (Dr. Stein's *Rājatarāṅgī*, vol. II; *Ancient Geography of Kasmīr*, p. 430; and *Mārkaṇḍeya P.*, ch. 57).

Khaṇḍaga-Prapata—The celebrated water-fall of the river Sarasvatī in Kanara near Hunabar, not far from Mangalore. The sound of the fall is terrible.

Khemavatinagara—The birth-place of the Buddha Krakuchchanda or Krakuchandra (*Suvasinhā P.*, ch. 4). It was also called Khema (*Dipavamsa* in *JASB.*, 1838, p. 793). It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P. C. Mukherji's *Antiquities of Terai, Nepal*, pp. 49, 55). According to Fa-Hien, Krakuchandra's birth-place was Napeikha or Nabhiga.

Khetaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrak) in Guzerat, described in the *Padma P.* (Uttara Kh., ch. 51; *Dainakumāracharita*, ch. 6 and Cunningham's *Asi. Geo.*, p. 482). See **Kachchha**. For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol. II, p. 156. It contains a Jaina temple.

Khatragama—Twenty miles north of Burdwan in Bengal. It is one of the Pithas, where a toe of Sati's right foot is said to have fallen. The name of the goddess is Jogādhyā.

Khurasan—Khurasan in Central Asia; it was celebrated for its fine breed of horse (*Aitachikitsam* by Nakula ch. 2; see also Ward's *History of the Hindoos*, 2nd ed., vol. I, p. 558).

Kikata—Magadha (*Vāyu P.* ch. 165; *Rig-Veda*, III, 53, 14). According to the *Tārā Tantra*, the name of Kikata was applied to the southern part of Magadha from Mount Varaha to Gridhrakuta (Ward's *History of the Hindoos*, vol. I, p. 558).

Kikila—Kilgila, the capital of Konkana (Garrett's *Classical Dictionary* s. v. *Kailakila*). See **Bakataka** and **Kalighata**.

Kimpritya—The Kaimur range, between the rivers Son and Tons. This range is part of the Vindhya hills (Becker's *Himalayan Journals*, vol. I, p. 25). It commences near Katlōgi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as **Kaira-mall**. Perhaps the names of Kimpritya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (*Mbh.*, Sabhā, ch. 30).

Kimpurusha-Deva—Nepal.

Kiragrama—Bajinath in the Punjab; it contains the temple of Baldyanātha, a celebrated place of pilgrimage (*Siva P.* cited in the *Arch. S. Rep.*, vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (*Ep. Ind.*, I, p. 97). Twelve miles to the south-west of Bajinath is the temple of Āṣṭpuri Devī, situated on the top of a lofty hill.

Kirata-Deva—Tipārā. The temple of Tripurāvari at Udaipur in Hill Tipārā is one of the Pithas (*Mbh.*, Bhishma, ch. 9; *Brahma P.*, ch. 27; *Vishṇu P.*, pt. 2, ch. 3). It was the Kirrhadiā of Ptolemy, and included Sylhet and Assam (see *Rājamālā* or *Chronicles of Tripura* in *JASB.*, XIX, 1850, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratnālab by the king of Gaud, shortly after 1207 A.D., which title they have retained ever since. The Kirāta also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p. 243). They lived in the region from Nepal to the extreme east (*JRAS.*, 1906, p. 328).

Kirīṭakonā—One of the Pithas, situated four miles from Dāhāpādā in the district of Murshidabad. Sati's crown (*Kirīṭa*) is said to have fallen at this place (*Tantrachudāmaṇi*; P. C. Mazumdar's *Musnud of Murshidabad*). Mr. Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p. 208).

Kishkindhā—"About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanugger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmans aver it to be the ashes of the bones of giant Wali or Bali, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon)." — *JASB.*, vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindhā is still called by that name and also by the name of Anagandī. It is a small hamlet situated in Dharwad on the south bank of the river Tuṅgabhadra near Anagandī,

three miles from Bijayanagara (Sewell's *Arch. Surv. of Southern India*, I, p. 322) and close to Bellary (*J.R.A.S.*, 1894, p. 257). About two miles to the south-west of Kishkindhā is the Pampā-sarovara, and to the north-west of Pampā-sarovara is the Añjana hill, where Hanumāna was born; Savari's hermitage was 60 miles to the west of Kishkindhā. Rāma killed Bālī, the brother of Sugrīva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyaṇa*, Kishk., ch. 28). Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpī, which are wild congeries of fantastic naked granite rocks with narrow valleys between. In one of these is shown the place where the body of Rājā Bālī was burnt; it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 70).

Kiyāna—The river Kane or Ken in Bundelkhand (Lassen). It runs through the country held by the Chandel kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khasjura in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch. S. Rep.*, vol. XXI, p. 78). See Śyāni, Karnāvatī and Śuktimatī. The name of Kiyāna is not mentioned in any of the *Purāṇas*.

Kilsoboras (of the Greeks)—Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathura*, p. 279). General Cunningham identifies it with Brindāvana (Cunningham's *Anc. Geo.*, p. 376). Vajra founded many towns after the name of his grandfather Kṛishṇa, e.g., Kṛishṇapura. Wilkins restores the name to Kālisapura, now called Mugu-nagar by the Mussalmāns (*Asia. Res.*, vol. V, p. 270). See *Ind. Ant.*, VI, p. 240 note. It is the Carsobara of Megasthenes.

Koḍagu—Coorg, a country on the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, p. 93). Same as Kolagiri [Koragiri of the *Viṣṇu P.*, (ch. 67)].

Koḍāḡalura—Cranganore, a town of Malabar; it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar.

Koḷ—Aligarh in the United Provinces. Balarāma is said to have killed here the demon Kol.

Kokāksheṭra—The tract of land to the west of the river Kauṣiki, or Kusi, including the western portion of the district of Purnea in Bengal (*Varāha P.*, ch. 140, vs. 53 and 72). It included the Barāha-kṣheṭra at Nāthpur below the Trivenī formed by the junction of the three rivers Tāmba, Aruṇa, and Suna Kusi.

Kokāmukha—Barāha-kṣheṭra in the district of Purnea in Bengal on the Trivenī above Nāthpur, where the united Kosi (the Tāmba, the Aruṇa, and Suna) issue into the plains. See Mahākauṣika and Barāhakṣheṭra (*Varāha P.*, ch. 140; *Nṛsiṃha P.*, ch. 65).

Koḷlā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As. Res.*, XIV, p. 405).

Kolāchala—It has been identified with the Brahmayoni hill in Gaya. It is considered to be the same as Kolāhala-parvata. But it appears that Kolāchala and Kolāhala are two distinct mountains, and Kolāchala may be identified with the Kaluḥā-pāḥād (see *Nakula-parvata*).

Kolagiri—Same as Koḍagu (*Mbh.*, Sabhā, ch. 30; Pargiter's *Mārkand. P.*, p. 264).

Kolāhala-Parvata—1. The Brahmayoni hill in Gaya (*Vāyu P.*, I, ch. 45; Dr. R. L. Mitra's *Buddha Gayā*, pp. 14, 15), including the hill called Muṇḍa-priṣṭha which contains the impression of Gaḍādhara's feet (*Ibid.*, II, ch. 80, v. 24). 2. A range of hill in Chedi (*Mbh.* Adi, ch. 53). It has been identified by Mr. Peglar with the Kāvā-kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124). But this identification does not appear to be correct; it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Saktimatī) has its source (*Mbh.*, Ādi, ch. 63).

Kolāhalapura—Kolar, in the east of Mysore where Kārttyavīryārjuna was killed by Pannu-rāma. It was also called Kolālapura, evidently a contraction of Kolāhalapura (Rice's *Mysore Inscriptions*, Intro. xxviii).

Kola-parvalapura—Its contraction is Kolapura, at present called Kulia-Pāhādapura or simply Pāhādapura (*Kanikakapa Chanzā*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragari (ancient Samudragati or 'Entrance into the Sea'), which according to tradition as preserved in the *Navadvīpa-Parikramā* (p. 40) of the Vaiṣṇava poet Narahari Chakravartī, was the place where Gaṅgā (the Ganges) united with Samudra (the Ocean) in ancient time.

Kolāpura—See **Karavirapura** (*Chaitanya-charitāmṛita*, II, ch. 9).

Kolhāpura—Same as **Kolāpura** (*Pudma P.*, Uttara, ch. 62).

Koli—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohini; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Anjanarāja, whose two daughters Māyā Devī and Prajāpati or Gautamī were married to Buddha's father Suddhodana. It was also the kingdom of Daṇḍapāni, the brother of Buddha's mother Māyā Devī, whose daughter Gopā or Yaśodharā was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Buxi in Oudh, comprising a sacred place called *Barāhachhatra* (Upham's *Mahāvamsa*, ch. I). P. C. Mukherji has identified the Rohini with the rivulet Rohin between Rummundai and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal*, p. 48). Same as **Vyāghrapura**.

Kolkāl—The capital of Pāṇḍya at the mouth of the river Tāmraparṇī in Tinneveli, now five miles inland; it is the Kael of Marco Polo. It is identified also with Tuticorin (see **Kalki**). It is evidently the Kara of the Buddhist Birth-Story *Agastya Jātaka*. It is the Kolkhoi of Ptolemy. For an account of Kolkhoi (see Yule's *Marco Polo*, vol. II, p. 309 a., and Dr. Caldwell's *Dravidian Comparative Grammar*, 3rd ed., p. 12).

Kolāga—A suburb of Valāhī (Besar) in the district of Mozaffarpur (Tirhut) in which the Nāya-kula Kshatriyas resided. Mahāvira, the Jaina Tirthankara, belonged to this class of Kshatriyas. See **Kuṇḍagāma**.

Koluka—Same as **Kulūka**.

Kolvagiri—Same as **Kolagiri** (*Agni P.*, ch. 309) : Coorg.

Komalā—Same as **Kamālāka** (*Vāya P.*, II, 37, v. 369).

Kopāditya—Kanakak (Koparka) or Chandrabhāgā in Orissa (*Brahma P.*, ch. 27). See **Padmakshetra**. Same as **Koparka**.

Koparka—Same as **Padmakshetra** and **Kopāditya**.

Konga-dega—The modern Coimbatore and Salem (*Mackenzie Manuscripts in JASS.*, 1838, p. 106; Rice's *Mysore Inscriptions*, Intro., p. xli) with some parts of Tinneveli and Travancore (Wilson's *Mackenzie Collection*, p. 309).

Koṅgama-dega—Kōṅkan (*JASS.*, 1838, p. 187).

Kongu-dega—Same as **Konga-dega**.

Konkara—Same as **Parasurama-kshetra** (*Bṛhatkarmāśāstra*, ch. 14). Its capital was Tāna (Alberuni's *India*, vol. I, p. 203). It denotes properly the whole strip of land between the Western Ghāṭs and the Arabian Sea (*Bomb. Gaz.*, vol. I, pt. II, p. 283 note).

Konkanapura—Anagandi on the northern bank of the Tungabhadra. It was the capital of the Konkara (Cunningham's *Anc. Geo.*, p. 552). Da Cunha identifies it with Bassin (Da Cunha's *Hist. of Chaul and Bassin*, p. 129).

Kori—Same as **Uriyur** (Caldwell's *Drav. Comp. Gram.*, p. 13).

Korkai—See **Kolkai**.

Korura—1. Between Multan and Loni in the district of Multan, where the celebrated Vikramāditya, king of Ujjain completely defeated the Sakas in a decisive battle in 533 A.D. (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol. II, p. 6). It is also written Karur. According to Mr. Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramāditya and became king of Ujjain, but according to others, Yasodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramāditya after defeating the Salybans at Karur. 2. Karur, the ancient capital of Chera, in the Kollam district situated near Cranganore on the left bank of the river Amaravati, a tributary of the Kāveri (Caldwell's *Introduction to Drav. Comp. Grammar*). It is the Karoura of Ptolemy who says that it was the capital of Kerobothras (Keralaputra). It was also called Vati, and it is the Tāma-chūḍa-kroṇa of the *Mallikā-māruṭa* of Dandī.

Kosa—See **Kapsavati**.

Kosala—Oudh (see **Ayodhya**); it was divided into two kingdoms called North Kosala (Bahraich district) and Kosala (*Rāmāyaṇa*, Uttara K., ch. 107; *Pudma P.*, Uttara, ch. 68; *Avuddha Sataka* in the *Sanskrit Buddhist Literature of Nepal* by Dr. R. L. Mitra). The capital of the latter was Kusāvati founded by Kuśa, and the capital of the former was Śrāvastī. At the time of Buddha, that is, in the fifth and sixth centuries B.C., Kosala was a powerful kingdom which included Benares and Kapilavastu; its capital was then Śrāvastī. But about 300 B.C. it was absorbed into the Magadha kingdom, the capital of which was Pāṭaliputra (Patna).

Kosala (Dakshina)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P.*, ch. 27). Same as **Mahā-Kosala**. At times, its boundaries extended much to the south and west. Its capital was Ratanapura in the eleventh or twelfth century. Its former capital was Chirāyu (see *Koṭhā'sarīṣṭapara* (Tawney's trans., vol. I, p. 376) in which the story of Nāgārjuna and king Sadvaha, called also Chirāyu, is given; cf. Beal's *R. W. C. H.*, p. 210). Nāgārjuna's *Suṣīllekha* (letter to a friend) was dedicated to his old friend Dānapati named Jin-in-ta-ka (Jetaka), a king in a great country in southern India, who was styled Sadvāhana or Sātavāhana (I-tsing's *Record of the Buddhist Religion*, p. 159, translated by Takakura). As the Sātavāhanas were the Andhrabhritya kings of Dhanakṣaka, and as there was no particular person by the name of Sātavāhana, the king referred to must be a king of Dhanakṣaka (Jin-in-ta-ka); the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sātakarṇi or his son Pulamāyi, most probably the former, who reigned in the second century of the Christian era when Nāgārjuna is said to have flourished (see *Dhanakṣaka*). It is, however, possible that Yajña Sātakarṇi, was meant, as he made a gift of the Śrīśaila mountain to Nāgārjuna containing a Buddhist library. Nāgārjuna was the founder of the Mahāyāna school and editor of the original *Sūtras*. According to Prof. Wilson, Sātavāhana is a synonym of Śālivāhana. The Śaka era, which

begins in 78 A.D. is also called the Śālivāhana era, but this is a mistake (see Pañchanada). Bidarbha or Berar was called, in the Buddhist period, Dakshina Kosala (Cunningham's *Arch. S. Rep.*, XVII, p. 68). Dakshina Kosala is mentioned in the *Katadvait* (Act IV) as having been conquered by Udayana, king of Vatsa. Gondwana is the Gad̐ Kaṭṭanga of the Mahamadan historians; it was governed by Durgāvatī, the queen of Delpat Shah, and heroine of Central India. Dakshina-Kosala is the Tosali of Asoka's Inscription at Dhauli (see Tosali). The ancient name of Lahnji was Champanattu, that of Batanpur Manipur, that of Maṇḍala Mahikamati. These towns were the capitals of the Haihayas of Gaḍa-Maṇḍala. For the history of Gaḍa-Maṇḍala, see the *History of the Garha-Maṇḍala Rājās* in *J.A.S.B.*, 1837, p. 621.

Koṭṭivara—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb. Gaz.*, V, p. 229). It is the Kie-tai-shi-fa-lo of Hsuen Tsang.

Kota-tīrtha—A holy tank situated in the fort of Kalinjar (*Arch. S. Rep.*, vol. XXI, p. 32; Lieut. Mailey's *Description of the Antiquities of Kalinjar* in *J.A.S.B.*, 1848). It is now called Karoḍ-tīrtha.

Koṭigama—Same as Kuṇḍagama (*Mahā-parinirvāṇasūtra*, ch. 11, 5).

Koṭi-tīrtha—1. In Mathurā. 2. A sacred tank in Cokarga. 3. In Kurukshetra (*Vāmana P.*, ch. 36). 4. A sacred Kuṇḍa in the court-yard of Mahākāla at Ujjayini (*Skanda P.*, Avanti Kh., ch. 22; *Padma P.*, Svarga (Ādi), ch. 6). 5. Same as Dhanushkoṭi-tīrtha (*Skanda P.*, Brahma Kh., Setu-māhāt., ch. 27). 6. On the Narmadā (*Matsya P.*, ch. 190).

Krathakālśika—Same as Payoshni; the river Pūrṇā in Berar. 2. Same as Bīdarbha, from Kratha and Kālśika, two sons of king Vidarbha (*Mhā.*, Sabhā, ch. 13).

Krauñcha-Parvata—That part of the Kailāsa mountain on which the lake Mānasa-sarovara is situated (*Rāmāyaṇa*, Kiśkh., ch. 44). It included *Krauñcha-randhira*.

Krauñchapura—Same as Banavasi (*Harivamśa*, ch. 94), which has been placed by Dr. Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradā, an affluent of the Tungabhadra. It was founded by Rājā Śrēṇa. See *Baljayanti*.

Krauñcha-randhira—The Niti Pass in the district of Kumaon, which affords a passage to Tibet from India (*Megasthenes*, pt. 1, v. 58). The passage is said to have been opened with an arrow by Parśurāma in the Krauñcha Mountain.

Kṛishṇā—See *Kṛishṇavēṇī* (*Padma P.*, Svarga Kh., ch. 2, v. 29).

Kṛishṇa-giri—The Karakorum mountain or the Black Mountain (*Vāya P.*, ch. 36; Bretnschneider's *Medieval Researches*, vol. I, p. 256). It is also called Mus-tagh.

Kṛishṇavēṇī—1. The united stream of the Kṛishṇā and Vēṇā rivers. Bīlvamaṅgala, the author of the *Kṛishṇakarmāmṛita*, lived on the western bank of this river (*Kṛishṇa Dās's Śāraṅga-raṅgadhā*, a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Kṛishṇā (*Agni P.*, ch. 118; *Rāmāyaṇa*, Kiśkh., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahādeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

Kṛitāmālā—The river Vaiga, on which Madura (Dakshina Mathurā) is situated; it has its source in the Malaya mountain (*Chaitanya Charitāmṛita*; *Mārtāṇḍeya P.*, ch. 57; *Vishṇu P.*, pt. II, ch. 3).

Kṛitavati—The river Sabarimati in Gujārat (*Padma P.*, Uttara, ch. 62).

Kṛivī—The old name of Pañchāla (*Mhā.*, Ādi P., ch. 138).

Kroḍa-desa—Coorg; same as Koḍaga (*Skanda P.*, Kāveri Māhāt., ch. 11; Rice's *Nyasa and Coorg*, vol. III, pp. 88, 91, 92).

Krokala—Same as **Karakalla**.

Krumu—The river Kumar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda*, X, 75—*Nadistatī*); it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p. 95). See **Kuramu**. According to Drs. Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol. II) which joins the Indus near Isakhel.

Kshatri—The country of the Kathudi who lived between the Hydraotes (Ravi) and the Hyphasis (Bias), their capital being Saigala (McCrindle's *Ptolemy*, p. 157).

Kshatriya-Kunda—Same as **Kundapura** (*Śabdakalpādrum*, s. v. *Tirtha/kara*).

Kshemavati—The birth place of Krakuchandra, a former Buddha. It has been identified by P. C. Mukherji with Gutiva in the Nepalese Terai (P. C. Mukherji's *Antiquities in the Terai, Nepal*, p. 55). See **Kapilavastu**.

Kshetra-Upaniveśa—Its contracted form is **Upaniveśa**. See **Huplan**.

Kshipra—Same as **Śipra** (*Brahma P.*, ch. 43; *Vāmana P.*, ch. 83, v. 19).

Kshīra-Bhavanī—12 miles from Srinagar in Kashmir. The goddess is within a Kunda or reservoir of water which assumes different colours in different parts of the day.

Kshiragrama—See **Khiragrama**.

Kshudraka—Same as **Śodraka**; called also **Kshodra** (*Padma P.*, *Svarga Kh.*, ch. 3) and **Kshaudraka** (Pāṇini's *Aṣṭādhyāyī*).

Kubha—1. The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir-i-Chosma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB.*, 1842, p. 135). 2. The district through which the Kophes (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII, ch. I, sec. 27) and Kophen of Arrian (McCrindle's *Megesthene and Arrian*, p. 191). The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrod, the Gwulanak, the Kurrussa, the Chiprial, the Hixaruk, the Kote, the Momunddurrah, the Koshkote, and the Kabul river (*JASB.*, 1842, p. 117).

Kubja—A tributary of the Nerbada (*Padma P.*, *Bhūmi*, ch. 63).

Kubjagriha—Same as **Kajughira**.

Kubjmraka—It has been identified by some with **Hrishikeśa** but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of **Hrishikeśa**, sacred to Vishnu. The *Mahātmya* of **Kubjmraka** and **Hrishikeśa** has been treated separately in the *Pardha P.*, chs. 125 and 146 (*Archāvalāra-sthala-anibhāsa-darpanam*, p. 108). It was the hermitage of Raibhya Rishi. It is also called **Kubjāmra**. According to the *Karma P.*, **Kubjārama** or **Kubjāmra** is identical with **Kanakhala** (*cf.* *Karma P.*, *Upāri*, ch. 34, v. 34, and ch. 35, v. 10).

Kuhu—The Kabul river. The Vedic **Kubhā** appears to have been corrupted into **Kuhu** during the Pauranic period. The river **Sindhu** (Indus) is said to pass through the country of the **Kuhus**, who are mentioned just after the people of **Gāndhāra** and **Urasā** in the *Matsya P.* (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with **Kophen** (McCrindle's *Invasion of India by Alexander*, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the **Kophen** or **Kabul** river. Ptolemy says that Koa is the most western river of India, but the westernmost part of India was the country of the **Lampakas**, who lived near the sources of the **Koas**. (*JASB.*, 1840, p. 474).

Kukkutapāda-giri—Kirkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Crisson's *Notes on the District of Gaya and Cunningham's Anc. Geo.*, p. 461). Dr. Stein has identified it with Sobhnāth Peak, the highest point of the Moher Hill in Haera Kol (*Ind. Ant.*, 1901, p. 88). The three peaks situated about a mile to the north of Kirkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahā Kāśyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kāśyapa Buddha who preceded Buddha Śākyasiṃha (*Rockhill's Life of Buddha*, p. 161). But Gurupāda-giri of Fa Hien has been considered to be the same as Kukkutapāda-giri, so called from its three peaks resembling the foot of a chicken (*Legge's Travels of Fa Hien*, ch. XXXIII; *JASB.*, 1906, p. 77). Hence Kukkutapāda-giri is not Kirkihar but Gurpā hill (see *Gurupāda-giri*); for a description of the place, see *JASB.*, XVII, 235).

Kukubha—A mountain in Orissa (*Dev-Bhāgavata*, VIII, ch. 11; *Garrett's Class. Dic.*, s.v. *Kukubha*).

Kukura—A portion of Rajputana, of which the capital was Bulmer, the Pi-lo-mi-lo of Huen Tsang. Kukura is the Kiu-chi-lo of the Chinese traveller (*Bṛhat-saṃhitā*, ch. xiv, v. 4; *Burgess' Antiquities of Rajasthan and Kachh*, p. 131; Dr. Bhandarkar's *Early History of the Deccan*, p. 14 n.). East Rajputana (*Bomb. Gaz.*, vol. I, pt. I, p. 38, note; *Padma P. Svarga*, ch. 3). Same as *Dasārha* (*Trikūṇḍasaka*, II). The Kukuras were a tribe of Yādavas (Vistnath Deva-Varma's *Rukmīpāraṇya*, VI 20).

Kukushā—Same as *Kakutsthā* or *Kakutsthā* of the *Mahāparinibbāna Sutta*. Buddha crossed this river on his way from Pava to Kūṭinagara (*Mahāparinibbāna Sutta* in *SBE.*, XI, p. 74). *Kukushā* has been identified with a small stream called Bachi, which flows to the Chhotā-Gandak, 8 miles below Kasia (see *Cunningham's Anc. Geo.*, p. 435).

Kulinda-desa—Garwal including the district of Shaharanpur, north of Delhi (*Mahābhārata*, Sabhā, ch. 28). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindini of Ptolemy. Cunningham places Kulinda-desa between the Bias and the Tons, including Kulu, the Kulinda of the coins (*Cunningham's Arch. S. Rep.*, vol. XIV). Same as *Kallinda-desa*. According to McCrindle, the region of lofty mountains, wherein the Viprā, the Satadru, the Yamunā, and the Ganges have their sources, was the Kyindrine of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS.*, 1908, p. 326).

Kulūta—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra (*Bṛhat-saṃhitā*, ch. XIV; *Arch. S. Rep.*, 1907-8, p. 280). It formed a part of Kulinda-desa. Its capital was Nagarkot. Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbuli or Serbari, a small stream, with the Bias river (*JASB.*, 1841, p. 3; *Fraser's Himala Mountains*, p. 201). There is a celebrated place of pilgrimage in this sub-division called Trilokanāth (Trailokyanāth), situated on a hill in the village of Tūnda on the left bank of the Chandra-bhāgā (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhāgā. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahādeva (*JASB.*, 1841, p. 105, 1902, p. 35).

Kumara—Perhaps the corruption of Kumāra is Kaira (see *Kaira-mall*) which was situated very close to Rewa (*Māh.*, Sabhā, ch. 29).

Kumarasvami—1. This is a celebrated place of pilgrimage in Tutu, 26 miles from Hospet, S. M. Railway, on the river Kumārādhārā which rises in the Bilal Ghāt below the Pushpagiri or Subrahmanya range of the Western Ghats. 2. The temple of Kumārāsvāmī or Kārttikāsvāmī is situated about a mile from Tiruttani, a station of the Madras and S. M. Railway, on a hill called Kṛauṇṇa-parvata. See Subrahmanya. It was visited by Śaṅkarācārya (Ananda Giri's *Śaṅkaravijaya*, ch. II, p. 67; *Skanda P.*, Kumārīkā Kh., Kumārāsvāmī-śāhāt., ch. 14). It is briefly called Svāmī-tīrtha.

Kumaravana—Same as *Kūmaravani* or *Kūrmachala*; Kumāva (*Vikramorāṇ*, Act IV). See *Kedāra*.

Kumari—1. Cape Comorin (*Mbh.*, Vana, ch. 88). It contains the celebrated temple of Kumārī Devi (Ziegenbalg's *Genealogy of South-Indian Gods*, Rev. Metzger's trans., p. 39, note). 2. The river Kaorhari which rises in the Sakinmat range in the Bihar subdivision near Bajgir. (*Vishnu P.*, II, ch. 3, and *Arch. S. Rep.*, Vol. VIII, p. 126). 3. The Kuārī-nadi of Tavernier (*Travels in India*, Ball's Ed., p. 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dhelpur. Same as *Sakumari*.

Kumbhaghona—Kumbhaconum in the Tanjore district. It was one of the capitals of the Chola kingdom and was a celebrated place of learning. The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency. There is a sacred tank called Kumbhakarna-kapāla in the *Chaitanya-charitāmṛta* (II, ch. 9) or *Mahā-māgala*, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year.

Kumbhakarna—Same as *Kumbhaghona* (*Chaitanya-charitāmṛta*, II, 9).

Kumbhakona—Same as *Kumbhaghona*.

Kundagama—It is another name for Vaiśālī (modern Besah) in the district of Mozaffarpur (Tirhut); in fact, Kundagāma (Kundagrāma) now called Basukundā was a part of the suburb of the ancient town of Vaiśālī, the latter comprising three districts or quarters: Vaiśālī proper (Besah), Kundapura (Basukund), and Vānagāma (Banī), inhabited by the Brahman, Kshatriya, and Banī castes respectively. Under the name of Kundagāma, the city of Vaiśālī is mentioned as the birth-place of Mahāvira, the Jaina Tīrthakara, who was also called Vekālī or the man of Vekālī. It is the Koṭigāma of the Buddhists (Prof. Jacobi's *Jaina Sūtra*, Introduction in *SBE.*, XXII, p. xi). It is also said that he was born at Kollaga, a suburb of Vaiśālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalāka (Dr. Hoernle, *Umasagadama*, p. 4; and his *Jainism and Buddhism*). Mahāvira is said to have been conceived at first in the womb of the Brāhmaṇī Devanandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trisālī who was also with child, through the agency of his deer-headed general Harineyamāshī, who is no doubt the same as Naigamreha or goat-headed god of the Brāhmaṇas (*Ep. Ind.*, vol. II, pp. 316, 317; *Kaṭpasūtra* in *SBE.*, vol. XXII, p. 227). Mahāvira or Varddhamaṇa was the son of Siddhārtha, a chief or "king" of Kundapura, by his wife Trisālī, who was a sister of Chetaka, king of Vaiśālī; Chetaka's daughter, Chollanā, or the Videha Devi as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kunika, who married Vajrī, the daughter of king Prasenajit of Śrāvastī, the brother of his step-mother, the Kosālā Devi, but according to other accounts Ajātasatru was the son of Kosālā Devi. Mahāvira died at Pāpā (Pāvāpurī) at the age of 72 in B.C. 527, or according to Mr. Prinsep in 569 B.C., at the age of 70 (Prinsep's *Useful Tables*, pt. II, p. 33), i.e., 28 years

before the death of Buddha (see *Papa*). According to Dr. Hoernle, Mahāvīra was born in 599 B.C. and died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahāvīra had a daughter named Anojjā or Priyadarśanā by his wife Yasodā (Jacobi's *Jaina Sūtras* in *SBZ*, XXII, p. 193; Dr. Bühler's *Indian Sect of the Jains*, pp. 25-29). Nigrantha Jñātiputra or Jñātaputra or Nātaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahāvīra of the Jains; he also resided at Śrāvastī when Buddha lived there (see *Mahāvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahāvīra wandered more than 12 years in Lāḍa in Vajjabhūmi and Subhahbhami, the Rājha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pārśvanātha (Bühler's *Indian Sect of the Jains*, p. 26). The Nigranthas are mentioned in a pillar edict of Aśoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabāhu, who was then at the head of the Jaina Community, emigrated into Karnaṭa (or Canarese) country with a portion of the people, and Sthūlabhadra became the head of the portion that remained in Magadha. At the council held at Pāṭaliputra towards the end of the famine, the Jaina books consisting of eleven *Angas* and fourteen *Pūrvas* (which latter are collectively called the twelfth *Āṅga*) were collected. All the Jains were no clothes before, but during the famine, the Pāṭaliputra Jains commenced wearing clothes. Hence Bhadrabāhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Āṅgas* and the *Pūrvas*. The final separation between the two sects as Śvetāmbara and Digambara took place in 79 or 82 A.D. At a council held at Valabhi in Gujaraṭ under the presidency of Devarddhi, the sacred books were again settled; this took place in 154 A.D. (Hoernle's *Jainism and Buddhism*).

Kuṇḍapura—Same as Kuṇḍagama.

Kuṇḍīlyapura—Same as Kuṇḍinapura.

Kuṇḍinapura—The ancient capital of Vidarbha. Dowson identifies it with Kuṇḍapura, about forty miles east of Amarāvati (Dowson's *Classical Dic.*, 4th ed., p. 171 and Wilson's *Mālatī Mādhava*, Act I). It existed at the time of Bhavabhūti (*Mālatī Mādhava*, Act I). Devalavārā, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kuṇḍinapura (Cunningham's *Archaeological Survey Report*, IX, p. 133). A fair is held here every year near the temple of Rukmiṇī. Ancient Kuṇḍinapura is said to have extended from the river Wardha to Amarāvati (Amraoti) where the identical temple of Bhavānī, from which she was carried away by Kṛishṇa, is still said to exist. Kuṇḍinapura was the birth-place of Rukmiṇī, the consort of Kṛishṇa. It has been identified with Kuṇḍāvir in Berar (Dr. Führer's *Monumental Antiquities and Inscriptions*). Kuṇḍinapura was also called Vidarbhapura (*Harivamśa*, II; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kuṇḍinapura was on the site of Bidar (see Bidarbha). Rukmiṇī was formerly married by Kṛishṇa, after she was carried away from Bidarbha, at Mādhavapur, forty miles to the north-west of Prabhāsa or Somanātha (*Archdeotāra*). The *Ananyarddhavam* (Act VII, 101) places Kuṇḍinapura in Mahārāṣṭra which, it says, included Bidarbha.

Kuninda—Same as Kuninda-desa. It is the Kuninda of *Byikat-Saṁhitā*, ch. XIV, v. 30.

Kuntala-deśa—At the time of the Chalukyas, Kuntala-deśa was bounded on the north by the Nerbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godavari and the Eastern Ghats. Its capitals were Nasik and Kalyāna at different periods (*Ind. Ant.*, XXII, 1893, p. 182; *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr. Bhandarkar's *Hist. of the Dekkan*, ser. xii; *Vāmana P.*, ch. 13). It included the north of the present Mysore country (*JRAS.*, 1911, p. 812). In the *Dasakumāracharita* (ch. 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala-deśa (Rajasekhara's *Karpura-manjari*, Act I). The later inscriptions called it Karpātaka-deśa (*Literary Remains of Dr. Bhau Daji* by Ramchandra Gosh, Preface, p. xxxiv). Kuntala was also called Karpāta (see Buhler's note at pp. 27, 28 of the *Introduction to the Vikramādityadevacharita* by Bilhans). The *Tārā Tantra* also says that Karpāta was the name of Maharashtra (see Ward's *History, Literature, and Religion of the Hindus*, vol. I, p. 558). The *Mārkaṇḍeya P.*, ch. 57, mentions two countries by the name of Kuntala, one in Madhyadeśa and the other in Dakṣiṇātya; see **Kuntalapura**.

Kuntalākāpura—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladeśa. It was, according to tradition, the capital of king Chandrabāsa (*Jaimini-Bhārata*, ch. 53; Rice's *Mysore and Coorg*, vol. II, p. 351). It was situated in Kerala. Chandrabasti was six yojanas or 42 miles from Kuntalākāpura. Sarnal, in the Kaira District with which Kuntalākāpura is identified (Cousen's *Antiquarian Remains in the Bombay Presidency*, VIII, p. 94) is too far off from Kerala. It was also called Kautalākāpura. See **Sarabhi**.

Kuntalapura—1. Same as Kuntalākāpura. 2. General Cunningham places it in the Territory of Gwalior (Cunningham's *Arch. & Rep.*, XX, p. 112). 3. Sarnal in the Kaira district is said to be Kuntalapura.

Kuntī-Bhoja—It was also called Bhoja, an ancient town of Malwa, where Kuntī, the mother of Yudhisthira and his brothers, was brought up by her adoptive father Kuntī-Bhoja, king of Boja (*Mbh.*, Adi, chs. 111, 112). It was situated on the bank of a small river called Aśvanadi or Aśvarathanadi which falls into the river Chambal (*Mbh.*, Vana, ch. 306; *Bṛhat-Saṃhitā*, ch. 10, v. 16). It was also called Kuntī (*Mbh.*, Bhishma P., ch. 9; *Virāṭa P.*, ch. 1).

Kupatha—Hsien Tsiang's *Kie-pan-to* should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north-west of India (*Malaya P.*, ch. 113, v. 55), and not to *Kabandha* (q. v.).

Kuramu—The river Koram, a tributary of the Indus (*Rig-Veda*, X, 75). Same as Krumu.

Kuraṅgapura—Korings, near the mouth of the Godavari.

Kurmāchala—Kumaun [*JASB.*, XVII, 590, quoting *Skanda P.*, *Mandakhaṇḍa* (sic) for *Māhesvarakhaṇḍa* (Kedāra kh)]. It was also called by the names of Kūrmavana and Kumāravana, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kūrmāchala (Corder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trishūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Pūrpā Devi or Annapūrnā at Pūrnagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB.*, XVII, 573). Viṣṇu is said to have incarnated here near Lohāghāt as Kūrna to support the Mandāra mountain (*Ibid.*, p. 580); see **Mandara-giri**. The Doonagiri mountain is the

Dronāchala of the *Parāṇas*; the Lodh Moons forest was the hermitage of Garga Rishi, and the Gogra river rises in the forest (p. 317) and falls into the Dhaulī. The Kūrmāchali Brahmins who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp. 21, 106). See Karttipura, Karttikeyapura and Umavana. For the five Prayāgas, see *Pañcha-Prayāga*. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gogra known as Kālī-nadī and the river Rām-Gaṅgā which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp. 54, 537). For the history of the kings of Kumaun, see *JASB.*, 1844, p. 387.

Kūrmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamal Goswami's *Gauresundara*, p. 188). It is now called Śrikūma.

Kūrmavana—Same as Kūrmāchala.

Kurujaṅgala—A forest country situated in Śirhind, north-west of Hastināpura. It was called Śrīkanthadeśa during the Buddhist period; its capital was Bilāspur. It was included in Kurukshetra. In the sixth century, its capital was Thānēvara. The seat of Government was removed by Harsha Deva (Śilāditya II) to Kanauj (see *Śrīkantha*). The entire Kurudeśa was called by this name in the *Mbh.* (Ādi P., ch. 201) and *Vāmana P.* (ch. 32). Hastināpura, the capital of the Kurus, was situated in Kurujaṅgala (*Mbh.*, Ādi, ch. 126).

Kurukshetra—Thaneswar. The district formerly included Sonapat, Amin, Karnal, and Panipat, and was situated between the Sarasvatī on the north and the Driśhadvatī on the south (*Mbh.*, Vana, ch. 83), but see Pratap Chandra Roy's edition of the *Mahābhārata*. The war between the Kurus and the Pāṇḍavas took place not only at Thaneswar but also in the country around it. The Dvaipāyana Hrada is situated in Thaneswar. Vyāsathali (Modern Basthali) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Aśvatthāma was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin, Aditi gave birth to Sārya; at Bhore, eight miles to the west of Thaneswar, Bhūriaravā was killed; at Chakra-tīrtha, Kṛishṇa took up his discus to kill Bhishma; at Nagda, eleven miles to the south-west of Thānēswar, Bhishma died; at Asthipura [*Padma P.*, Śrīṣṭi (Ādi), ch. 13], on the west of Thānēswar and south of Anjās-ghāt, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch. S. Rep.*, vol. XIV, pp. 86-106). Sonapat and Panipat are the corruptions of Sonaprastha and Pāṇiprastha, which were two of the five villages demanded by Yudhisṭhira from Duryodhana. Kurukshetra was also called Sthānūtīrtha and Sāmantapañchaka (*Mbh.*, Sārya, ch. 54; Vana, ch. 83); the temple of the Mahādev. Sthānu was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni's *India*, vol. II, p. 147; *Matya P.*, ch. 191).

Kuśabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*). It was visited by Hiuen Tsiang. Same as Kuśapura. It was the capital of Kuśa, son of Rāmachandra. It is called Kuśasthali in the *Vāyu P.* (Uttara, ch. 28). The capital was removed from Ayodhyā by Kuśa when he succeeded his father Rāmachandra, king of Oudh (*Raghuvamśa*, XV, v. 97; xvi, v. 25).

Kusāgarapura—Rajgir, the ancient capital of Magadha. Same as Girivrajapura (Beal's *R.W.C.*, II, p. 149).

Kusamapura—1. Properly Kusumapura which is the same as Pāṭaliputra (*Mahāvamsa*, ch. 5). Kumbrār, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated. It was part of Pāṭaliputra (Upham's *Mahāvamsa*, ch. V, p. 46). 2. Kānyakubja.

Kuāapura—Same as Kuābhavanapura (Cunningham's *Asa. Geo.*, p. 398).

Kuāsthala—Kanauj (*Hemakosha*).

Kuāsthali—1. Dwārakā, the capital of Ānartta, in Gujarat. Dwārakā was founded on the deserted site of Kuāsthali by Kṛishṇa (*Harivaṃśa*, ch. 112). 2. Ujjayini (*Skanda P.*, *Aranti Kh.*, chs. 24, 31).

Kuāvarṭa—1. A sacred tank in Tryambaka, twenty-one miles from Nasik, near the source of the Godāvarī. 2. A sacred ghāt in Hardwar.

Kuāvatī—1. Dwārakā in Gujarat (Nilakantha's commentary on v. 54, ch. 160, *Vana P.* of the *Mbh.*). It was founded by Ānartta, the nephew of Ikṣvāku. It was also called Kuāsthali and was the capital of Ānartta-deśa (*Śiva P.*, pt. vi, ch. 60). 2. Kuāvatī, which was situated on the border of the Vindhya hills (*Rāmāyaṇa*, *Uttara K.*, ch. 121), was perhaps the ancient Darbhavati (modern Dabhoi), thirty-eight miles north-east of Broach in Gujarat. It was the capital of Kuā, son of Rāmachandra. 3. Kasur in the Panjab, thirty-two miles to the south-east of Lahore. 4. Same as Kuābhavanapura and Kusapura, the capital of Kuā, son of Rāmachandra (*Raghuvaṃśa*, v. 15, v. 97); Sultanpur in Oudh. 5. Ancient name of Kusināra or Kusinagara, where Buddha died (*Mahāparinibbāna Sutta* in *SBE.*, XI, p. 100; *Jātaka*, *Cam. Ed.*, vol. V, p. 141—*Kuā-Jātaka*). 6. A place on the bank of the Venā or Wain-Gaṅgā which was given by Aryaka, the founder of the Ābhira dynasty, to Chārudatta after killing Pālaka, the tyrant king of Ujjayini (*Mūchchhakapika*, Act X, 51).

Kusinagara—The place where Buddha died in 477 B.C., according to Prof. Max Müller, but according to the Ceylonese chronology and Prof. Lassen, he died in 543 B.C. (see Goldstücker's *Pāṇini*, pp. 231-233), at the age of eighty in the eighth year of the reign of Ajātasatru. It has been identified by Prof. Wilson with the present village of Kasia, thirty-seven miles to the east of Gorakhpur and to the north-west of Bettia. Buddha died in the upavattana of Kusināra in the Śāla grove of the Mallians, between the twin Śāla trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinibbāna Sutta* in *SBE.*, vol. XI, pp. 109, 116). Asoka erected three stūpas on the scene of his death. It was anciently called Kuāvatī (*Jātaka*, *Cam. Ed.*, V, 141—*Kuā-Jātaka*). The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhi now called Meriyanagara in the Nyagrodha forest, visited by Hsuen Tsiang. The ruins of Anuruddha near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records. The relics (bones) of Buddha were divided by the Brahmin Drona into eight parts among the Licchhavis of Vaiśālī, Śākya of Kapilavastu, Balaṃ of Allakappa, Koliyas of Rāmagrāma, Brāhmanas of Bethadvipa (perhaps Bethiā), Mallas of Pāvā, Mallas of Kusināra (Kusinagara), and Ajātasatru, king of Pāṭaliputra, who all erected stūpas upon them. The Brahmin Drona built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pippalavati built another on the charcoal from Buddha's funeral pyre (*Mahāparinibbāna Sutta*, ch. 6). Dr. Hooy identifies Kasia with the place where Buddha

received the *kāśāpa* or the mendicant robe after he had left his home (*JASB.*, vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kusinagara with Kasia, yet the recent exploration by the Archaeological Department has set the question at rest. The stūpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stūpa of Nirvāṇa."

Kusināra—Same as Kusinagara.

Kustana—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese *Fu* (Jade)-*shen*. It was called by the Chinese *Ku-sa-tan-na* (Brutschnider's *Medieval Researches*, II, p. 48). It was visited by Fa Hien and Hsuen Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takshailā (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stūpa and the Sa-mo-joh monastery of Hsuen Tsiang with the Dōbe in the cemetery of Soniya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stūpas, reliefs and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-sieh), Niya, Eudere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brāhmī and Kharoṣṭhī characters on wooden tablets (*Takṣite*), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 402). Fa Hien saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri-ratnas*, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannāth, Balarāma, and Subhadra. At Ujjayini, at the time of Samprati, Aśoka's successor, the Jains used to draw a car on which Jivantaswāmī's image was placed (*Śharirāvalī*, Jacobi's ed., XI). The name of Kustana has also been mentioned by It-sing (see *Records of the Buddhist Religion* by Takakusu, p. 20). Same as Stana.

Kusumapura—Same as Kusāmapura (*Mudrārākṣasa*, Act II).

Kutaka—Gadak, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhāgavata* P., V, ch. 6).

Kutikā—The river Kuṣiā, the eastern tributary of the Rāngāgā in Rohilkhand and Oudh (Lassen's *Ind. Alt.*, II, p. 524, and *Bāmdyasa*, Ayodhyā K., ch. 71).

Kutīlā—Same as Kutikā.

Kuṣikoshika—The Koh, a small affluent of the Rāngāgā in Oudh (Lassen's *Ind. Alt.*, vol. II, p. 524 and *Bāmdyasa*, Ayodhyā K., ch. 71).

Kuva—Same as Goparashira and Govarashira; Southern Kokkara.

¶

Lāḍa—Same as Lāṭa (Southern Gujarat) and Bāḍha (a portion of Bengal).

Labaḍa—It is the border-land between Kāśmīr and Dardistan (*Bṛhat-Saṃhitā*, ch. XIV, v. 22; *Ind. Ant.*, XXII, 1893, p. 182—Topographical List of the *Bṛhat-Saṃhitā* by Dr. Fleet).

Lakragad—The fort of Lakragad was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records* in C. R., 1894).

Lakshmanavati—1. Lakhnauti is the corruption of Lakshmanavati. It was another name for Gauḍa (town), the ruins of which lie near Māldā. It was the capital of the

country of Gauda (Tawney: *Merutunga's Prabandha-chintāmaṇi*, p. 181). It stood on the left bank of the Ganges. It was the capital of Bengal in 730 A.C. (Rennell's *Memoir of a Map of Hindoostan*, p. 55), which date, however, does not appear to be correct. Lakshmana Sena, the son and successor of Ballala Sena and grandson of Vijaya Sena, and great-grandson of Hemanta Sena, the son of Śānanta Sena (Deopārā inscription, *Ep. Ind.*, I, 5), is said to have greatly embellished the city of Gauḍ with temples and other public buildings and called it after his own name, Lakṣmāṇī or Lakṣmāṇāvātī (Martin's *East. Ind.*, III, p. 38). He was a great patron of Sanskrit literature. Jaya Deva of Kenduli,—the author of the celebrated lyric *Gita Govinda* (*Bhaviṣya P.*, Pratibarga, pt. IV, ch. IX), Umāpatidhara, the commentator of the *Kaṭṭha* grammar and minister of Lakṣmana Sena (*Prabandha-chintāmaṇi*, p. 181), Govarddhana Āchārya, the spiritual guide of Lakṣmana Sena and author of the *Ārya-septasāḥ*, *Sarana*, and *Dhoyi* (who is called Kavi Kṣhamāpati-śruti-dhara by Jaya Deva in his *Gita-Govinda*), the author of the *Parana-dāta*, were called the Pañcāratna or five gems of Lakṣmana Sena's court in imitation of the Nava-ratna or nine gems of Vikramāditya (*Ind. Ant.*, vol. XIV, p. 183 n.). Halāyudha the author of a dictionary and the spiritual adviser of the monarch, and Śrīdhara-dāsa, the author of the *Sadukti Kāvya-sūtra* also flourished in his court. Lakṣmana Sena founded the Lakṣmana Samvat (era) in 1108 A.D. (Dr. R. L. Mitra's *Buddha Gaya*, p. 201), but according to Dr. Bühler, in 1118 A.D. (*Deopārā Inscription of Vijaya-sena* in *Ep. Ind.*, vol. I, p. 307). Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol. VII, p. 51; *Bhaviṣya P.*, Pratibarga P., pt. II, ch. 11). For the destruction of Gauda and the transfer of Muhammadan capital to Rājmaḥal in 1502, (see Bradley-Birt's *Story of an Indian Upland*, ch. 2). 2. Lucknow in Oudh. It is said to have been founded by Lakṣmana, brother of Rāmachandra, king of Oudh. It was repaired by Vikramāditya, king of Ujjayinī. The town was first made the seat of government by Asaf-ud-daulah in 1775 (Conder's *Modern Traveller*, vol. IX, p. 296). See Lucknow in Pt. II of this work.

Lakulśa—See Nakulśa.

Lampaka—Lamghon, on the northern bank of the Kabul river near Peshavar (*Hemakosha*; Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB*, 1840, p. 486; *Brahmāṇḍa P.*, Pūrva, ch. 48). It is also called Muraḍā. It is 20 miles north-west of Jalalabad.

Lampaka—Same as Lampakā (*Mārkaṇḍ. P.*, ch. 57).

Lāngulī—Same as Lāngulīnī. (*Mih.*, Sabbā, ch. 9).

Lāngulīnī—The river Lāngulīya on which Chinnacole is situated, between Vizianagram and Kalingapatam (Pargiter's *Mārkaṇḍeya P.*, ch. 57, p. 305). It is also called Naglandi river (Thornton's *Gazetteer*, s. v. Ganjam).

Laṅkā—1. Ceylon. 2. The town of Laṅkā or Laṅkāpatacam is said to be a mountain on the south-east corner of Ceylon; it is described as Trikūṭa or three-peaked in the *Rāmāyaṇa* (Sūradura K., ch. I) and was the abode of Rāvana (Laṅkā Kāṇḍa, ch. 125). It is believed by some to be the present Mantotte in Ceylon, others think it to be a town submerged (Mutu Coomara Swamy's *Dāṣṭarāṇa*, p. 97). There is a place called Nikumbhāṭṭa, about 40 miles from Colombo, where Indrajita performed his sacrifice (*Buddhist Text Society's Journal*, vol. III, pt. I, appendix). There are some very good reasons to suppose that Laṅkā and Ceylon are not identical islands: (1) the *Rāmāyaṇa* (Kishk. K., ch. 41) says that one must cross the river Tāmaraparṇī and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Lankā, or in other words, the island of Lankā, according to the *Rāmāyaṇa*, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Lankā, one is not required to cross the Tamraparni river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Rāmacāra); (2) Barāha-mihira, the celebrated astronomer, says that Ujjayini and Lankā are situated on the same meridian, while Ceylon lies far to the east of this meridian; (3) Some of the works of the Pāṇinian times mention Lankā and Siṃhala (the corruption of which is Ceylon) as distinct islands (*Bṛhat-Saṃhitā*, ch. 14 and *Deś P.*, chs. 42, 43). On the other hand, the *Mahābhārata*, the latest ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Lankā was called Siṃhala by Vijaya after his conquest, and calls Durthagamiṇi and Parākramabāhu kings of Lankā or Siṃhala (*Geiger's Mahābhārata*, ch. VII, XXXI). The *Rājāraṭ* also mentions the tradition of the war of Rāvaṇa in the island of Ceylon (Upham's *Rājāraṭ*, pt. I). Dharmakīrti, the author of the *Dāghdāṇṇa*, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Siṃhala and Lankā are the same island. It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col. Yule's *Travels of Marco Polo*, vol. II, p. 254, note.

Lāṭa—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larike of Ptolemy (*Geogr. P.*, ch. 65; Dowson's *Classical Dictionary of Hindu Mythology*; Dr. Bhāndarkar's *Hist. of the Deccan*, sec. XI, p. 42). It is mentioned in the *Kāmasūtra* of Vātsyāyana. It comprised the collectorates of Surat, Bharuch, Kheda and parts of Baroda territory (*Antiquities of Kathiawad and Kachh* by Burgess). According to Col. Yule, Lāṭa was the ancient name of Gujarat and Northern Kohlon (*Marco Polo*, vol. II, p. 302 n). It is the Lāṭhikā of the Dhauli inscription and Rāṣṭrikā (Rāṣṭrika) of the Girnar inscription of Aśoka. According to Prof. Bühler, Lāṭa is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing's *Records of the Buddhist Religion*, by Takakura, p. 217; Alberuni's *India*, I, p. 205). In the Copperplate Inscription found at Baroda, the capital of Lāṭa or the kingdom of Lāṭeśvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāṭeśvara (*JASS.*, vol. VIII, 1839, p. 202). But it is doubtful whether Lāṭa and Lāṭeśvara are identical kingdoms. Lāṭa was also called Lāṭa in the *Buddhadāśabhaṅgikā*; Ollādaka appears to be identical with Lāṭa (see Ollā). The Nāgara Brahmins of Lāṭa (Gujarat) are said to have invented the Nagri character. The Devanāgarī character, however, is said to have been derived from the Brāhmī alphabet. 2. Rāṭha—the Lāṭa of Upham's *Mahābhārata* is a corruption of Rāṭha in Bengal (see Rāṭha).

Lāṭhivana—Same as Yashivana (*Jātaka*, Cam. ed., IV, p. 179; *Mahāvayga*, I, 32).

Lavanā—The Lun (Looni) or Nun Nadi which rises near Panjar and falls into the Sind at Chandpursonari in Malwa (*Mālaṅ-mādhava*, Act IX; *Arch. S. Rep.*, vol. II, p. 308).

Lavapura—Called also Lavakota or Lavavara afterwards called Lohāwar; Lahore, founded by Lava, the son of Rāmacandra (*Tod's Rajasthan*, I, p. 224). The ruins of the ancient city still exist near the present city of Lahore. In the Jaina Inscriptions at Satruñjaya it is called Lābhapura (*Ep. Ind.*, vol. II, pp. 38, 52).

Lilājana—The river Phalgu, but, in fact, the western branch of the river Phalgu, which joins the Mohanā few miles above Gaya, is called by that name. See Nihājana.

- Lodhra-Kanana**—The Lodra-moona forest in Kumaon (*Rāmāyaṇa*, Kishk., ch. 43); see *Kermāchala*. It was the hermitage of Carga Rishi.
- Lohā**—Afghanistan (*Mbh.*, Sabbā, ch. 26). In the tenth century of the Christian era, the last Hindu king was defeated by the Muhamadans, and Afghanistan became a Muhamadana kingdom. See *Kamboja*.
- Lohargala**—A sacred place in the Himalaya (*Varāha P.*, ch. 15). It is perhaps Lohāghāt in Kumaon, three miles to the north of Champāwat, on the river Lohā, as the place is sacred to Viṣṇu (see *Kermāchala*).
- Lohita-Sarovara**—The lake Rāwanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmāṇḍa P.*, ch. 51).
- Lohitya**—1. The river Brahmaputra (*Mbh.*, Bhishma P., ch. 9; *Raghuvamśa*, c. IV, v. 81; *Medit.*). For the birth of Lohitya, the son of Brahma, see *Kālikā P.*, ch. 82. Paraśurāma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother. According to Kālidāsa, the river was the boundary of Prāgyotisha or Gauhati in Assam (*Raghuvamśa*, IV, v. 81). For a description of the source of the Brahmaputra, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 43.
- Lohitya-Sarovara**—The source of the river Chandrabhāgā or Chinab in Lahoul or Middle Tibet (*Kālikā P.*, ch. 82). It is a small lake now called Chandrabhāgā.
- Lokapura**—Chanda in the Central Provinces. It contained the temples of Mahākālī and her son Achalesvara who was formerly called Jharpatetvara (*Skanda P.*).
- Lomasa-Ārāma**—The Lomāgir-hill, four miles north-east of Rajauli in the sub-division of Nowadab, in the district of Gaya; it was the hermitage of Lomasa Rishi (Grierson's *Notes on the District of Gaya*, p. 27).
- Lopāra**—See *Viṣṇu-Gaya* (*Padma P.*, Uttara, ch. 92; Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 77).
- Lumbini-Vana**—Rummen-deli in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Paderia. See *Kapilvastu*. The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilvastu where Buddha was born; (2) Bodhi tree in Bodhi-Gaya where he attained Buddhahood; (3) Mṛigadāva in Benares where he preached his law for the first time; (4) Jetavana in Śrāvastī where he displayed miraculous powers; (5) Sākāśya in the district of Kanauj where he descended from the Trayastriṃśa heaven; (6) Rājagṛīha in Magadha where he taught his disciples; (7) Vaiśālī where he spoke to Ānanda about the length of his life; (8) Kuśinagara where he died in a Śāla grove (*Mahāparinirvāṇa Sūtra*, VI, 51-62; in *SBE.*, vol. XI).

M

- Machchha**—Same as *Matya* (*Āṅguttara Nikāya*, Tika Nipāta, ch. 70, para. 17).
- Machheri**—Alwar, which formerly appertained to the territory of Jaipur (see *Matya-dēsa*).
- Madana-Tapovana**—Same as *Kamaśrama* (*Raghuvamśa*, xi, 13).
- Madguraka**—Same as *Modagiri* (*Matya P.*, ch. 113).
- Madhumanta**—Same as *Dandakaranya* (*Rāmāyaṇa*, Uttara, chs. 92, 94).
- Madhumati**—The Mohwar or Modhwar river which rises near Ranod and falls into the Sind, about eight miles above Sonari in Malwa (*Mālatī Mādhava*, Act IX, and *Arch. S. Rep.*, II, 308).
- Madhupuri**—Mathurā; it was founded by Satrugna, the youngest brother of Rāma, by killing the Rākshasa Lavana, son of Madhu. The town of the demon Madhu has been

identified by Growse with Maholi, five miles to the south-west of the present town of Mathura. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathura*, pp. 22, 54).

Madhura—Same as Mathura (see *Ghata-Jātaka* in the *Jātakas* (Cam. ed.), IV, p. 50; it is a distortion of the story of Krishna).

Madhuvana—See *Mathura*.

Madhyadesa—The country bounded by the river Sarasvati in Kurukshetra, Allahabad, the Himālaya, and the Vindhya; the *Antarvoda* was included in Madhyadesa (*Manu Smṛiti*, ch. II, v. 21). The boundaries of *Majjhimadesa* of the Buddhists are:—east the town Kajaigala and beyond it Mahākala; south-east the river Sālāvati; south the town Setakannika; west the town and district Thuna; north Usiradivaja Mountain (*Mahāvagga*, V, 12, 13). Kāmpilya was originally the eastern limit of Madhyadesa (Weber's *History of Indian Literature*, p. 115, note). The countries of Pañchāla, Kuru, Matsya, Vaudheya, Patanchhara, Kanti and Sārasena were included in Madhyadesa (*Gāruḍa P.*, I, ch. 55). Madhyadesa includes Brahmarshi-*desa* which again includes Brahmarshi-*varta* (Max Müller's *Big-Veda*, vol. I, 45).

Madhyamarāshṭra—Same as Mahakośala or Dakṣiṇa-Kośala (Bhaṭṭa Svāmī's Commentary on Kautilya's *Arthashastra*, bk. II, Koshādhyaksha).

Madhyameśvara—A place sacred to Śiva on the bank of the Mandākinī (*Kūrma P.*, Pūrva, ch. 33). See *Pañcha-Kedara*.

Madhyamika—Nāgari near Chitara in Rajputana, which was attacked by Menander; he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Śuṅga dynasty. Agnimitra being the viceroy of Vidisha (Kālidāsa's *Mālavikāgnimitra*, Act V; Vincent A. Smith's *Early History of India*, p. 199). Same as Sibi. But according to the *Mahābhārata* (Sabhā P., ch. 32), Madhyamika and Sibi are two different countries, though their names are mentioned together.

Madhyārjuna—Tiruvideimaruṇār, six miles east of Kumbhakonam and 29 miles from Tanjore, Madras Presidency; it was visited by Śaṅkarācārya (Ananda Giri's *Śaṅkara-vijaya*, ch. 4, p. 16; *Arch. S. Rep.*, 1907-8, p. 731). It is celebrated for its temple.

Madra—A country in the Panjab between the Ravi and the Chinese. Its capital was Sākala. Madra was the kingdom of Rājā Śalya of the *Mahābhārata* (Udyoga, ch. 8), and also of Rājā Aśvapati, father of the celebrated Savitri, the wife of Satyawāna (*Matsya P.*, ch. 206, v. 5; *Mbh.*, Vana P., ch. 292). Some suppose that Madra was also called Bāhika. Bāhika, however, appears to be a part of the kingdom of Madra (*Mbh.*, Karṇa P., ch., 45). Madra was also called Takkadesa (Hemachandra's *Abhidhāna-chintāmaṇi*).

Magadha—The province of Bihar or properly South Bihar (*Hāmāgata*, Ādi, ch. 32; *Mbh.*, Sabhā P., ch. 24). Its western boundary was the river Sonā. The name of Magadha first appears in the *Ātharva-saṃhitā*, v, 22, 14; xv, 2. The ancient capital of Magadha was Girivrajaपुरा (modern Rajgir) at the time of Jarāsandha, who was killed by Bhīma, one of the five Pāṇdavas. The capital was subsequently removed to Pāṭaliputra, which was formerly an insignificant village called by the name of Pāṭaligrāma, enlarged and strengthened by Ajātasatru, king of Magadha and contemporary of Buddha, to repel the advances of the Vjijis of Vaiśālī. Udayāstra, the grandson of Ajātasatru, is said to have removed the capital from Rājagriha to Pāṭaliputra (*Vāyu P.*, II, ch. 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singbhum. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magā, which is a corruption of Magadha. In the *Lalitavistara* (ch. 17) Gayāśrīṣa is placed in Magadha. It was originally inhabited by the Choras and the Kols, who were considered Asuras by the Aryans. After the Andhrabhīṣṭyas of Pāṭaliputra (see *Patna*), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahārāja Gupta ascended the throne, whereas according to Dr. Fleet (*Corp. Inscrip. Ind.*, vol. III, p. 25), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Laṣṭh (Lakhan Udayāditya of the coins) had wrested Gāndhāra from the Kushans and established his capital at Śākala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pāṭaliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

Magādhi—The river Sonē (*Idm.*, I, 32). See *Sumāgadhī*.

Mahābalipura—Same as *Banapura*.

Mahābodhi—See *Uraṇvīva* (*Mūṛya P.*, ch. 22).

Mahāchīna—China was so called during the mediæval period (see *China*).

Mahā-Gaṅgā—The river Alakānandā in the Himālaya (*Vishṇu Saṃhitā*, ch. 65; *SBE.*, vol. VII, p. 257 note).

Mahākauśika—It is formed by the seven Kosi of Nepal, which are the Milamehi, the Sun Kosi (Sona Kosi) or the Bhotas Kosi, the Tamba Kosi, the Likhu Kosi, the Dudha Kosi, the Aruna (*Padma P.*, Svarga, ch. 19; *Mbh.*, Vana, ch. 84) and the Tamor (Taura of the *Mbh.*, Vana, ch. 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Trivenī, a holy place of pilgrimage. The Trivenī is immediately above Varāha-kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (*JASB.*, XVII, pp. 638, 647, map at p. 701). See *Varāha-kshetra*. Of the seven Kosis, the Tamba or Tamar, and Likhu are lost in the Sun Kosi and the Barun in the Aruna (*Ibid.*, p. 644 note).

Mahā-Kośala—Mahā-Kośala comprised the whole country from the source of the Narbada at Amarakantaka on the north to the Mahānadi on the south, and from the river Wain-Gaṅgā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhatisgar and Rayapur (see Tivara Deva's Inscription found at Rajin in the *Asiatic Researches*, XV, 508). Same as *Dakṣiṇa-Kośala* (Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p. 69; Cunningham's *Arch. S. Rep.*, vol. XVII, p. 68). It was the kingdom of the Kālachuris (Rapeon's *Indian Coins*, p. 33).

Mahālaya—1. Same as *Omākaraṇātha* or *Amarāvāra* (*Karma P.*, pt. II, ch. 3). 2. In Benares (*Agni P.*, ch. 112).

Mahānadi—1. The Phalgu river in the district of Gaya (*Mbh.*, Ādi P., ch. 215, v. 7—Nilakantha's commentary; Vana, chs. 87, 95). 2. A river in Orissa (*Padma P.*, Svarga, ch. 3).

Mahānāl—Same as *Mahānadi* (*K. Ch.*, p. 83, Vaṇgarāṣṭ ed.).

Mahānandī—A place of pilgrimage in the Karnal district (*Ep. Ind.*, vol. I, p. 368).

Mahāpadma-Saras—Same as *Aravala*; the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (Dr. Stein's *Rājatarāṅgiṇī*, vol. I, p. 174, note).

Maharashtra—The Maratha country (*Vāmana P.*, ch. 13), the country watered by the Upper Godāvari and that lying between that river and the Kṛishṇā. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahārāṣṭra; he sent here the Buddhist missionary named Mahāśāhmanarakkhita in 245 B.C. (Dr. Geiger's *Mahāvamsa*, ch. XII, p. 85 note). Its ancient name was Asmaka or Asaka at the time of Buddha (see *Asmaka*). Its ancient capital was Pratishthāna (Paithān) on the Godāvari. It was the capital of the junior princes of the Andhrabhṛitya dynasty of the Purāṇas, who were also called Śātakarnis or in the corrupted form of the word Śāli-vāhans (see *Dhanakataka*). The most powerful of the Andhrabhṛitya kings was Pulamāyī, who reigned from 139 to 154 A.C. He overthrew the dynasty of Nabapāna who probably reigned at Jirnanagara (Junner). After the Andhrabhṛityas, the Khatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Abhīras reigned for 67 years, that is up to 309 A.D.; then the Rāshtrakūṭas (modern Rāthors) called also Rāṭhis or Rāshṭrikas, from whom the names of Mahārāṭhis (Mahārāṭh) and Mahārāshṭrika (Mahārāshṭra) are derived, reigned from the third to the sixth century A.D. Then the Chahukyas reigned from the beginning of the sixth century to 753 A.D. Pulakēśī I, who performed the *śvamedha* sacrifice, removed his capital from Paithān to Rātāpūra (now called Bādāmi). His grandson Pulakēśī II was the most powerful king of this dynasty. He was the contemporary of Khosrau II of Persia. He defeated Harshavarddhana or Śīlāditya II of Kanauj. During his reign Hwen Tsang visited Mahārāshṭra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kīrtiivarman II of the Chahukya dynasty. Govīnda III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tailapa of the later Chahukya dynasty. Aha-vamalla or Someśvara I, who reigned from 1040 to 1068, removed his capital from Mānyakheta to Kalyāṇa in Kuntala-dēka. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1078 to 1120 A.C. In his court flourished Vījānēśvara, the author of the *Mitākhaṇḍa*, and Bīlhaṇa, the author of the *Vikramādhikā-dēka-charita*. The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhīllama of this dynasty founded the city of Devagiri, modern Daulatābad, and made it his capital in 1187 A.C. Siṅghana was the most powerful king of this dynasty. In his court flourished Chāṇḍadeva, the grandson of Bhāshkarāchārya (born in Saka 1036—A.D. 1114), and son of Lakshmidhara, who was his chief astrologer. In the reign of Rāmachandra, Hemādri, who was probably called Hemadpanti and who was the author of the *Chaturvarga-chintāmaṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr. Bhanu Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kavikulpadma*, and a third the commentator of Bhāshkarāchārya's *Līlāvatī*, who was the son of Bhīmadēva, while Kosaṇa was the father of the author of the grammatical treatise. According to Bhanu Daji, the last flourished in the court of Rāmachandra (Rāmachandra Ghosh's *Literary Remains of Dr. Bhanu Daji*, ch. viii, pp. 148, 150). Rāmachandra or Rāmadēva was the last of the independent Hindu sovereigns of the Deccan. Alāuddin Khilji defeated Rāmachandra, killed his son Saikara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar's *Early History of the Deccan*, sec. xv).

Mahāsāla—It is mentioned in the *Padma P.* (Śrīkṛti Kh. ch. 11), and *Matsya P.* (ch. 22), as a tirtha or a place of pilgrimage on the Godāvari. Śāla is mentioned as a tributary of the Godāvari (*Brahma P.*, ch. 106, vs. 20-22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godāvari which lies between the Pranabita or rather Wain-Gaigā and the ocean. See **Maisolia**. In the *Mahāvagga* (V, 13, 12 is *SBE*, XVII, 38) Mahāsāla is described as a border country on the east of South India.

Mahāsāra—Musār, a village six miles to the west of Arrah in the district of Shahabad visited by Hsien Tsiang in the seventh century.

Mahāsthāna—Mahāsthāna-gaḍa in the district of Bagura in Bengal (*Devī-Bhāgavata*, VII, ch. 38). It contained the celebrated temple of Mahādeva called Ugramādhava at the time of Vallāla Sena, king of Gauda (Ānanda Bhāṭṭa's *Vallāla-charita*, ch. VI). It is seven miles to the north of Begra (town). See **Ballalapurī**. Its ancient name was Śīla Dhāpa (Śīla Dhātugarbha) and contained four Buddhist stupas, but the name was changed into Śīla-Driga after the revival of Hinduism (*List of Ancient Monuments of Bengal in JASB.*, 1873, p. 183).

Mahatī—The river Mahī, a branch of the river Chambal in Malwa (*Vāyu P.*, I, ch. 45, v. 97).

Mahatnu—The river Argesan in Afghanistan which joins the Gomāl river or Gomatī (*Rig Veda*, X, 75). Same as **Mehatnu**.

Mahāvana—Same as **Braja**. See **Gokula** (*Chaitanya-charitāmṛta*, II, ch. 18).

Mahāvana-Vihāra—1. Pajkotal, near Sonagram in Baner, about twenty-six miles south of Manghur or Mangalore, the old capital of Udyāna (Dr. Stein's *Archaeological Tour with the Indian Field Force in the Indian Antiquary* of 1899). It was visited by Hsien Tsiang. 2. Mahāvana-Kūtāgāra was situated in the suburb of Vaiśālī; it was also called Mahāvana-vihāra (Spence Hardy's *Manual of Buddhism*, p. 343).

Mahendra—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra-parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Males or the hills of Mahendra (*Raghuvamśa*, IV, vs. 39, 40). It joins the Malaya mountain (*Harshacharita*, ch. VII). Parasurāma retired to this mountain after he was defeated by Rāmachandra. The *Rāmāyaṇa* (Kisāk, ch. 67; Laṅkā, ch. 4) and the *Chaitanya-charitāmṛta* apply the name specially to the Eastern Ghats, and the hermitage of Parāsurāma is placed by the *Chaitanya-charitāmṛta* at the southern extremity of the range in the district of Madura. The *Raghuvamśa* (VI, v. 54) places it in Kālīnga, so also the *Uttara-Naiṣadha-Churita* (canto XII, v. 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahānadi.

Maheshmati-Maṇḍala—Maṇḍala in Central India. It was also called Maheshamaṇḍala or Maheshmati (*Arch. S. Rep.*, vol. XVII, p. 54). Its capital was Māhishmati (*JRAS.*, 1910, p. 425).

Mahesvara—Mahes or Chali Mahesvara on the bank of the Nerbuda (*Matsya P.*, ch. 189; *Sthavirāvalicharita*, XII); same as **Māhishmati**.

Mahesya—The country which lies between the rivers Mahī and Nerbuda. The Mahesyas lived on the bank of the Nerbuda (*Vāyu P.*, II, 45).

Māhi—1. The river Māhi in Malwa (*Mārkyeya P.*, ch. 57). Near its mouth Andhaka, a dāitya, was killed by Śiva in a cavern (*Śiva P.*, I, chs. 38, 43). 2. The river Māhi, a tributary of the Gandak (*Saṁskṛt-nipāta*, I, 2; *Dharmasūtra*; Tranchamp's *Mūlinda Pañha*,

p. 114, *SBE.*, XXXV, p. 171). It rises in the Himalaya and flows into the Great Gandak about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal*, vol. XI (1877), p. 358; *JRAS.*, 1907, p. 45].

Mahisha—1. According to Bhatta Svāmi, the commentator of the *Arthashastra* (bk. II, *Koshādhyaksha*), Mahisha was the country of Mahishmati (*Harivamśa*, I, ch. 14). 2. Same as Mahishaka.

Mahishaka—According to Dr. Bhandarkar, Mahishaka was the name of the country on the Nerbuda, of which Mahishmati was the capital. (*Early History of the Deccan*, see, iii; *Padma P.*, Adī Kh., ch. 6; *Mbh.*, Bhishma P., ch. 9). Griffiths identifies it with Mysore (see his *Rāmāyaṇa*, Kishik., ch. 41). The *Padma P.* [Śvarga (Ādi), ch. 3] mentions Mahishaka as the country of Southern India, and therefore it is the same as Mahishamandala which has been identified by Mr. Rice with the Southern Mysore country (Mahishamandala; see also Wilson's *Vishnu P.*, vol. II, p. 178 note). But this identification is incorrect. See Dr. Fleet's *Mahishamandala and Mahishmati* in *JRAS.*, 1910, p. 440.

Mahishamandala—Same as Mahisha and Mahishmati (see Fleet, *JRAS.*, 1910, p. 429). Mahādeva was sent as a missionary to this place by Aśoka (*Mahāvamśa*, ch. XII; *Ep. Ind.*, vol. III, p. 136). According to the *Dipavamsi*, Aśoka sent missionaries to Gandhāra, Mahisha, Aparāntaka, Mahārashtra, Yona, Hemavata, Savargabhūmi and Lakṣhāṇḍī (*JASB.*, 1938, p. 932). According to Mr. Rice, Mahishamandala was the Southern Mysore country, of which Mysore was the principal town (*JRAS.*, 1911, pp. 810, 814), but Dr. Fleet disagrees with this identification. According to the latter, it was also called Mahāmāṇḍala or Mahesha-rāṣṭra, where the people called Māhesha lived (*Ibid.*, p. 833).

Mahishmati—Mahesvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore. It was the capital of Hāhaya or Anāpadeśa, the kingdom of the myriad-handed Kārtiya-viryārjuna of the Purāṇas, who was killed by Parāsurāma, son of Jamarasni and Renukā and disciple of Subrahmanya (*JASB.*, 1838, p. 495; *Bhāgavata P.*, IX, ch. 16). It was founded by Mahishmān according to the *Harivamśa* (I, ch. 30), and by Mahisha according to the *Padma P.* (Uttara, ch. 75). It is also called Chuli Mahesvara (Garrett's *Classical Dictionary*). It has been correctly identified by Mr. Pargiter (*Mārkandeya P.*, p. 333 note) with Māndhātā on the Nerbuda (*JRAS.*, 1910, pp. 445-8); see *Omākāraṇṭha*. It is the Mahissati of the Buddhists. The country, of which Mahishmati (Mahissati) was the capital, was called during the Buddhist period Avanti-Dakṣiṇāpatha (D. R. Bhandarkar's *Ancient History of India*, pp. 45, 54). Maṇḍana Miśra, afterwards called Viśvarūpa Achārya, who was born at Rājgir resided here, and it was at this place that he was defeated in controversy by Śāṅkarāchārya (Mādhavāchārya's *Śāṅkaradiṇī-vijaya*, ch. 8). The *Avargharādhava* (Act VII, 115) says that Mahishmati was the capital of Ubedi at the time of the Kalachuris. According to the *Mahā-Goviṇḍa Sūtantra* (*Dīgha Nikāya*, XIX, 36) Mahissati or Mahishmati was the capital of Avanti (Malwa).

Mahissati—See Mahishmati.

Mahitā—Same as Mahi (*Mbh.*, Bhishma, ch. 9).

Mahoba—The capital of Jejabhukti or Bundelkhand (see *Mahotsavanagara*). The *Prabodha Chandrodaya* was written during the reign of Kirti Varman in the second half of the eleventh century A.D. (*Hemakośha*; *Rāmāyaṇa*, bk. I).

Mahodadhi—The Bay of Bengal (*Raghuvamśa*, IV, c. 34; *Vāya P.*, Pūrva, ch. 47).

Mahodaya—Kanauj (*Hemakośha*; *Rāmāyaṇa*, bk. I, ch. 32).

Mahotsava-Nagara—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225; he built 85 temples and erected the fort of Kālanjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kriya or Kano river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kirat Singh, reigned from 860 A.D. to the middle of the sixteenth century. It was in the reign of Kirti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Prabodha Chandrodaya Nāṭaka* was composed by Kṛṣṇa Miśra (*Arch. & Rep.*, vol. XXI, p. 89). The town stands on the side of the Madan Sagar lake, which was excavated in the twelfth century. The Kirat lake is of the eleventh century.

Maināka-Giri—1. The Sivalik range (*Kāma P.*, Uparibhāga, ch. 36; *Mbh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2. The group of hills near the eastern source of the Ganges in the north of the Almora district (*Pargiter's Mārkaṇḍeya P.*, ch. 57, p. 238). 3. A fabulous mountain situated in the sea, midway between India and Ceylon (*Rāmāyaṇa*, Saundara K., ch. VII). 4. A mountain on the west of India in or near Guzerat (*Mbh.*, Vana, ch. 89).

Maisola—The coast between the Kṛṣṇā and the Godāvarī (*Ptolemy*). It is the Masalla of the *Periplus*. See Mahāsāla.

Māgadhi—See Sumāgadhi (*Rāmāyaṇa*, I, ch. 32).

Majjhima-Desa—See Madhyadesa (*Mahāvastu*, V, 12, 13).

Mākandī—See Pañchāla.

Makula-Parvata—Kaluhā-pāhād which is about 26 miles to the south of Buddha-Gaya and about sixteen miles to the north of Chatra in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet's *Life of Gaudama*). Buddha is said to have passed his sixth *vasa* (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilajan river, containing a temple of Durgā called Kuleśvari (Kula and Īvari). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kuleśvari's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the Ākāśatcehana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter "Ma" of Makula must have dropped down by lapse of time, and *kula* was corrupted into Kaluhā. There can be no doubt that the Brahmans appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluhā Hill in the District of Hazaribagh* in *JASB.*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 99), the Kaluhā-pāhād may be, as is locally known, the Kolāchala mountain of the Purāṇas.

Mālā—A country situated to the east of Videha and north-west of Magadha, and on the north of the Ganges (*Mbh.*, Sabhā, ch. 29), including evidently the district of Chapra.

Malada—A portion of the district of Shahabad (*Rāmdyaya*, Bāla, ch. 24). It was on the site of the ancient Malada and Karusha that Viśvāmitra's śrama was situated; Viśvāmitra-śrama has been identified with Buxar. It is mentioned among the eastern countries conquered by Bhīma (*Mbh.*, Sabhā, ch. 29).

Malakūṭa—The Chola kingdom of Tanjore; it is mentioned by Hsien Tsing and also in the Tanjore inscription (Dr. Burnell's *South Indian Palaeography*, p. 47, note 4; Sewell's *Sketch of the Dynasties of Southern India*, p. 14).

Mālava—1. Malwa (Brahmāṇḍa P., Pūrva, ch. 48); its capital was Dhārā-nagara at the time of Rājā Bhoja. Its former capital was Avantī or Ujjayinī (*Brahma P.*, ch. 43). Before the seventh or eighth century, the country was called Avantī (see **Avanti**). Halāyudha flourished in the court of Muṇja (974—1010 A.D.); Bāghbhaṭa, the author of the celebrated medical treatise called after his name, flourished in the court of Rājā Bhoja (Tawney's *Prabandhashintamani*, p. 198), and Mayura, the father-in-law of Bāgabhaṭa, flourished in the court of the elder Bhoja (*Ind. Ant.*, I, pp. 113, 114). For the origin of the name (see *Skanda P.*, Maheśvara, Kedarā Kh., ch. 17). 2. The country of the Mālavas or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh.*, Sabhā P., ch. 32; McCrindle's *Invasion of India by Alexander*, p. 352; Cunningham's *Arch. S. Rep.*, V, p. 120; *Bṛhat-saṃhitā*, ch. 14). The "Mālararāja" mentioned in the *Harshacharita* (ch. 4) was perhaps the king of the Mallas of Multan (see *Ep. Ind.*, vol. I, p. 70). See **Malla-deśa**.

Malaya-Giri—The southern parts of the Western Ghāṭa, south of the river Kāveri (Bhava-bhūti's *Mahāśtra-charita*, Act V, c. 8), called the Travancore Hills, including the Cardamum Mountains, extending from Koimbatūr gap to Cape Comorin. One of the summits bearing the name of Pothigai, the Bettigo of Ptolemy, was the abode of Rishi Agastya (McCrindle's *Ptolemy*, VII, ch. 1, sec. 66 in *Ind. Ant.*, XIII, p. 361; *Chaitanya-charita-mūlā*, Madhya, ch. 9); it is also called Agastī-kūṭa mountain or Potiyam, being the southernmost peak of the Anaimalai mountains where the river Tāmaparai has its source.

Malaya-Khaṇḍam—See **Mallāra**.

Malayālam—Malabar (*Rājavāṇī*, pt. I). The Malayālam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see **Chera** and **Kerala**). According to some authorities, it was the ancient name of Travancore (Schoff, *Periplus of the Erythraean Sea*, p. 234; De Cunha's *Hist. of Chaul and Bassén*; Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 16). The entire Malayālam country originally comprised Tuluva, Mushika, Kerala and Kuva. For the history of Malayālam, see Mackenzie Manuscripts in *JASB.*, 1838, p. 132.

Mālā—1. Champānagar near Bhagalpur (*Hemakośha*; *Matsya P.*, ch. 48). 2. The river Mandākinī. 3. The river Mālīnī flows between the countries called Pralamba on the west and Aparikāla on the east, and falls into the river Ghagra about fifty miles above Ayodhyā. It is the Erinēes of Megasthenes. The hermitage of Kaṇva, the adoptive father of the celebrated Śakuntalā, was situated on the bank of this river (Kālidāsa's *Śakuntalā*, Acts III, VI). Lassen says that its present name is Chukā, the western tributary of the Sarayū (*Ind. Alt.*, II, p. 624; *Rāmdyaya*, Ayodhyā K., ch. 68). See **Kaṇva-śrama**.

Malla-Deśa—1. The district of Multan was the ancient Malla-deśa or Mālava (q.v.), the people of which were called Mallis by Alexander's historians and are the Mālavas of the *Mahābhārata* (*Mbh.*, Sabhā P., ch. 32). Its ancient capital was Multan (Cunningham's

Arch. & Rep., V, p. 128]. Lakshmana's son Chandraketu was made king of Malla-deśa by his uncle Rāmachandra (*Rāmāyana*, Uttara K., ch. 116). 2. The country in which the Pārasānāth hills are situated (McCrindle's *Megasthenes and Arrian*, pp. 63, 139), that is, portions of the districts of Hazaribagh and Manbhum. The *Purāṇas* and the *Mahābhārata* (Bhishma, ch. 9) mention two countries by the name of Malla, one in the west and the other in the east. 3. At the time of Buddha, the Mallas lived at Pāvā and Kusinagara where he died. The ruins at Amboddwa near Kasia (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh.*, Sahasā, ch. 29).

Malla-Parvata—The Pārasānāth hill in Chhota-Nagpur, the mount Maleus of the Greeks (McCrindle's *Megasthenes and Arrian*, pp. 63, 139). See **Samat-sikhara**. Mount Maleus has perhaps been wrongly identified with the Mandāra hill in the district of Bhagalpur in the Bihar province (Bradley-Birt's *Story of an Indian Upland*, p. 24).

Mallāra—Travancore; it is a contraction of Malabar (*Chaitanya-charitāmṛta*, pt. II, ch. 9). Travancore is also called Malaya-khandam.

Mallārāshira—Same as **Mahārāshira** (Garett's *Class. Dic.*; *Mbh.*, Bhishma, ch. 9).

Mallāri-Liṅga—Belapur in the Raichur district, Nizam's territory, where Śiva killed Mallāzara (*Arch. & Lists: Nizam's Territory*, p. 36). See, however, **Maṇḍobuddā**.

Malikārjuna—See **Śrī-sūta** (Ānanda Girī's *Śaṅkaravijaya*, ch. 55, p. 180).

Mālyavāna-Giri—1. The Anagundi hill on the bank of the Tuṅgabhadra. According to the *Hemakosha*, it is the same as Prasravana-giri; but according to Bhavabhūta, Mālyavāna-giri and Prasravana-giri are two different hills (*Uttara Rāmācharita*, Act I); see **Prasravana-giri**. Its present name is Phatāka (Shphatāka) Śila, where Rāmachandra resided for four months after his alliance with Sugriva (*Rāmāyana*, Aranya, ch. 51). According to Mr. Pargiter, Mālyavāna and Prasravana are the names of the same mountain or chain of hills, but he considers that Prasravana is the name of the chain and Mālyavāna is the peak (*The Geo. of Rāma's Exile in JRS.*, 1894, pp. 256, 257). 2. The Karakorum mountain between the Nila and Nisbalha (q.v.) mountains (*Mbh.*, Bhishma, ch. 6).

Mānasa—1. Lake Mānasa-sarovar, situated in the Kailāsa Mountain in Hūnapadā in Western Tibet (*JASB.*, XVII, p. 166; *Rāmāyana*, Bala K., ch. 24). Its Hunnic name is Cho Mapan. It has been graphically described by Moorcroft in the *Asiatic Researches*, vol. XII, p. 375; see also *JASB.*, 1833, p. 310, and *Ibid.*, 1848, p. 127. According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south). The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Cumbas or guard-houses on the bank of the lake (*JASB.*, 1848, p. 165). On the south of the lake is the Gurū range. Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty. The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Gurū Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans-Himalaya*, II, p. 112). There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p. 149). 2. Uttara-Mānasa and Dakṣiṇa-Mānasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhāgavata*, ch. 12).

Mānasa-Sarovara—Same as Mānasa.

Māndāgora—Māndād, originally Māndāgāda, situated in the Rajapuri creek near Kadem in the Bombay Presidency (McCrindle's *Ptolemy*, VII, ch. I, sec. 7; but see W. H. Schoff's *Periplus of the Erythraean Sea*, p. 201). Bhaskarhar also identifies it with Māndād (*Early Hist. of the Deccan*, sec. viii). It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb. Gaz.*, vol. I, pt. I, 541-546), and with Māndal in Kolaba district (*ibid.*, vol. I, pt. II).

Mandākinī—1. The Kālīgāṅgā or the Western Kālī or Mandākinī, which rises in the mountains of Kōdārū in Garwal (*Matsya P.*, ch. 121; *Asia. Res.*, vol. XI, p. 508). It is a tributary of the Alakānandā. 2. Cunningham has identified it with the Māndākin, a small tributary of the Paisuni (Payasvini) in Bundelkhand, which flows by the side of Mount Chitrakūṭa (*Arch. S. Rep.*, vol. XXI, p. 11; *Matsya P.*, ch. 114).

Maṇḍapa-pura—Manda in Malwa (Lalitpur Inscription in *JASB.*, p. 67). The seat of government was transferred to this place from Dhār by the Muhammadan conquerors of Malwa in the fifteenth century.

Mandāra-Giri—1. A hill situated in the Bāṅkā sub-division of the district of Bhagalpur, two or three miles to the north of Bāṅsī and thirty miles to the south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head. The groove is evidently artificial and bears the mark of the chisel. Vishnu incarnated as the tortoise (*Kāma-avāṭṭra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kāraṇa P.*, I, ch. 1; *Vāmana P.*, ch. 90). There are two Buddhist temples on the top of the hill now worshipped by the Jains. On a lower bluff on the western side of the peak was the original temple of Vishnu called Madhusūdana (*Garga P.*, I, ch. 81), now in ruins, on the western side of which is a dark low cave containing an image of Nṛsiṅha carved on the rock, and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring-water called the Akāśa-Gaṅgā and a colossal image of Vāmana Deva and a huge sculpture of Madhu Kaitabha Dānya (for a description of the figure, see *JASB.*, XX, p. 272). At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nāth-thān, which was evidently a monastery of the Buddhist period now appropriated by the Hindus. There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill. These ruins are said to belong to the time of the Chola Rājās, especially of Rājā Chhatar Singh (Martin's *Eastern India*, vol. II; Rāshbihārī Bose's *Mandāra Hill in Ind. Ant.*, I, p. 46). There is a beautiful tank at the foot of the hill called Pāpa-hāriṣṭ where people come to bathe from a long distance on the last day of the month of Pauṣā, when the image of Madhusūdana is brought to a temple at the foot of the hill from Bāṅsī. This tank was caused to be excavated by Konaḍeśi, the wife of Ādityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp. Inscript. Ind.*, vol. III, p. 211). This shows that Āṅga was still under the domination of Magadha. The hill is sacred to Madhusūdana, but the image is now kept at Bāṅsī, the Bāṅsī of the *Mandāra-māhātmya*, where the temple was built in 1720 A.D. For the sanctity of the

hill, see *Varāha P.*, ch. 143; *Yogiṃ Tantra*, pt. II, ch. 4; *Nṛisīṅha P.*, ch. 65. The *Varāha P.*, (ch. 143) says that Mandāra is situated on the south of the Ganges and on the Vindhya range. 2. A portion of the Himalaya mountains to the east of Sumeru in Garwal. The *Mahābhārata* (*Anuśāsana P.*, ch. 19, *Vana P.*, ch. 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāśhala*). In some Purāṇas, the Badarikā-śrāma containing the temple of Nara and Nārāyaṇa is said to be situated on the Mandāra mountain, but in the *Mahābhārata* (*Vana*, chs. 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gaṇḍhamādāna and on the north of Badarikāśrāma. Mohādeva resided here after his marriage with Pārvatī (*Vāmana P.*, ch. 44).

Mangala—Called also Maṅgalī or Maṅgalapura, the capital of Udyāna, identified by Wilford with Nagora or Manglora. It was on the left bank of the Svāt river (*JASB.*, vol. VIII, p. 311). Cunningham thought it could be identified with Minglaur (*JASB.*, 1906, p. 656).

Maṅgala-giri—See *Pāṇḍa-Erīṣṭha* (Wilson's *Hackeasie Collection*, p. 139).

Maṅgalaprastha—Same as Maṅgala-giri (*Devī-Bhāgavata*, pt. VIII, ch. 13).

Maṅgipattana—It has been identified by Dr. Burgess with Pratishthāna, the capital of Śālivāhana (Burgess' *Antiquities of Bidar and Aurangabad*, p. 54). It is also called Maṅgī-Paithān (see *Pratishthāna*).

Manichudā—A low range of hills, on the western extremity of which is situated the town of Jejuri, 30 miles east of Poona, where the two Asura brothers Malla and Mallī molested the Brāhmins. They were killed by Khamboha (Khambo Rao), an incarnation of Śiva (*Brāhmaṇḍa P.*, Khetro K., Mallari-māhāt, as mentioned in Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 168, note). See *Mallari-līlā*.

Maṅḱapura—Maṅḱālyā in the Rawalpindi district of the Panjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist tope, where Buddha in a former birth gave his body to feed seven starving tiger-cubs (*Arch. S. Rep.*, vol. XIV, p. 50; *Punjab Gazetteer*, Rawalpindi District, p. 41). Maṅḱālyā is also called Maṅḱiālā. The Buddhist story has been transformed into the legend of Rasala. The inscription confirms the idea that the "body offering" or "Ruta-marta" stupa was at this place. General Cunningham supposes that it owes its ancient name to Manigal, the father of Satrap Jihonia under Kujala Kara Kulphisa. The principal tope was built by Kanishka in the first century A.D. (*JASB.*, XVIII, p. 20), and according to some, in the second century B.C. It is six miles from Tukhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB.*, XXII, 570). For the Indo-Sassanid coins discovered at Maṅḱālyā, see *JASB.*, 1837, p. 288; *ibid.*, II, 1834, p. 436.

Maṅḱarṇā—Maṅḱaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Bias in the Kulu valley (*JASB.*, 1902, p. 35; *Bṛhat-Dharma P.*, I, ch. 6). See *Pārvatī* and *Kuluta*. There are boiling springs within a Kuṇḍa or reservoir, 3 or 10 cubits in diameter, called Maṅḱaran or Maṅḱarṇikā. The pilgrims get their rice and pulses boiled in this Kuṇḍa. It is a contraction of Maṅḱarṇikā.

Maṅḱarṇika—1. Same as Maṅḱarṇā. 2. A celebrated ghāt in Benares.

Manimahesa—The temple of Mahādeva Manimahesa or Manamahesa—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Champā or Champāpurī of the *Kūṭanāgī*) in the Panjab on the bank of the Ravi near its source (Cunningham's *Arch. S. Rep.*, vol. XIV, p. 109;

Ann. Geo., p. 141). According to Thornton (see his *Gazetteer of the Countries adjacent to India* s.v. *Ravee* note), Manimahesa or Muni-mukh is a lake in which the river Boodhli takes its rise; it is according to Vigne the real Ravi.

Manimatipuri—Same as **Nbalapura** (*Mbh.*, Varu, ch. 96).

Manipura—It was the capital of Kalliga, the kingdom of Bahuvāhana of the *Mahābhārata* (Āśvamedha P., ch. 79). Lassen identifies it with Manphar-Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr. Oppert (*On the Weapons of the Ancient Hindus*, pp. 145, 148), who identifies it with Manalōru near Madura (see also Oppert's *On the Original Inhabitants of Bharatavarsha or India*, p. 102). But the situation of the capital of Kalliga as described in the *Mbh.* (Ādi, ch. 215), and the *Raghu-vaṇśa* (VI, v. 56) as well as the name accord with those of Manikapattana, a seaport at the mouth of the Chilka lake. See **Kalliga-nagari**. It has been identified by Mr. Rice with Ratoapuri in the Central Provinces (*Mysoor Inscriptions*, Intro., XXIX). But see **Ratoapuri**.

Mañjulā—See **Baṇjulā**.

Mañjupātan—Two and half miles from Katmandu; it was the capital of Nepal named after its founder Mañjuśrī (*Svayambhūta P.*, ch. 3, p. 153; Smith's *Asoka*, p. 77). The present town of Pātan or Lalita-pātan was founded by Asoka on the site of Mañju-Pātan as a memorial of his visit to Nepal (Smith's *Early History of India*, p. 102). See **Nepāla**. The great temple of Svayambhūmātha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemispherical surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*). Same as **Mañjupattana**.

Mañjupattana—Same as **Mañjupātan**.

Mānyakshetra—Malikhet, on a tributary of the river Bhīmā in the Nizām's territory about 60 miles south-east of Sholapur. Amoghavarsha or Sarba, the son of Govinda III of the later Rāshtrakūṭa dynasty, made it his capital in the ninth century A.D. It was also called Mankir (Bhandarkar's *Hist. of the Deccan*, sec. XI).

Mārapura—Another name for Pradyumna-nagara, the modern Pāndu in the district of Hooghli in Bengal. Pāndu Śāilya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Siddhodana, Buddha's father. He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upham's *Mahāvamsa* (ch. VIII), Morapura which is evidently a dialectical variation or mislection for Mārapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahāvamsa*, ch. V). Pāndu appears also to have been called Mahānāma (*Aradāna-kalpatalā*, ch. II; Spence Hardy's *Manual of Buddhism*, p. 293). See *JASB.*, 1910, p. 611.

Mārava—Marwar; same as Maruṭhala (*Padma P.*, Uttara Kh., ch. 68).

Mārakaṇḍa—Samarkand; see **Śākadvīpa** (Rawlinson's *Five Great Monarchies*, vol. IV, p. 66).

Mārkaṇḍeya-Tirtha—At the confluence of the Sarayu and the Ganges where Mārkaṇḍa Rishi performed asceticism (*Padma P.*, Svarga, ch. 16). But the *Mahābhārata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (*Vana P.*, ch. 84). According to tradition Mārkaṇḍeya performed asceticism near "the southern ocean" at Tirukkodavur in the Tanjore district, Madras, and obtained the boon of immortality from Śiva (*Bṛhat-Śiva P.*, Uttara, ch. 33; T. A. Gopinatha Rao's *Iconography*, vol. II, pt. I, p. 158).

Mārttaṇḍa—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islamabad in Kashmir. It is the birth-place of Viṣṇu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttaṇḍa-tīrtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttaṇḍa is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājatarāṅgi* it is called Siṅgharotsikā. For a description of the temple, see *Matan* in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (q.v.). The *Bṛhat-saṃhitā* (ch. 16) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parnāsā (Banas) river in Malwa (*Viṣṇu P.*, IV, ch. 13). It was situated near Kurukṣetra (*Mbh.*, Monasale, ch. 7). Marta, Merta, or Mairta in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Marta) and Śālvapura (modern Alwar). See **Mārttikāvati**.

Maru—Rajputana, an abode of death, i.e., a desert (*Katyāyana's Vārtika*; Kuntz's *Vicissitudes of Aryan Civilization*, p. 378). Same as **Marusthali** and **Marudhanva**.

Marubhami—Same as **Marusthali** (*Viṣṇu P.*, IV, 24; Wilson's translation, p. 474).

Marudvridha—1. The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Rogozin's *Vedic India*, p. 451 and the *Rig-Veda*, X, 75). 2. The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenab*).

Marudhanva—1. Marwar (*Bhaviṣya P.*, *Pratisarga P.*, pt. III, ch. 2). 2. The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastinapura and Dvārakā (*Ibid.*, *Āśvamedha*, ch. 53).

Marusthala—Same as **Marava** and **Marusthali** (*Padma P.*, Uttara Kh., ch. 63).

Marusthali—The great desert east of Sindh (*Bhaviṣya P.*, *Pratisarga P.*, pt. III). Marwar is a corruption of Marusthali or Marusthan (Tol's *Rajasthan—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandhachintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana; see **Maru** and **Marudhanva**.

Masakāvati—Mazaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Maschanagar of Baber. It held out for four days against the attack of Alexander (McCrindle's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid.*). For the route of Alexander, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindoostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbat in Buner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātaṅga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikālpataru*, p. 96).

Mātaṅga-Ārama—Same as **Gandha-hastī Stupa** (*Mbh.*, Vana, ch. 84).

Mathurā—1. Mathurā, the capital of Śurasena; hence the Jains call Mathurā by the name of Saṅripura or Sauryapura (*SBE.*, XLV, p. 112). It was the birth-place of Kṛṣṇa. At a place called Jananabhūmi or Kārāgāra near the Potara-kunda he was born; in the suburb called Malla-pura adjoining the temple of Keśava Deva, he fought with

the two wrestlers, Chanura and Mushika; at Kuljā's well he cured Kubā of her hump; at Kamea-kā-Tilā, outside the southern gate of the present city, he killed Kamea; at Bīrāma ghāt or Bīrānti-ghāt (*Varāha P.*, ch. 152) he rested himself after his victory. Kamea-kā-Tilā and Kuljā's temple are situated on high mounds which are evidently the remains of the three Asoka Stūpas mentioned by Hiuen Tsiang. The Jog-ghāt marks the spot where Kamea is said to have dashed Māyā or Yoganidrā to the ground, but a pair of feet carved on a stone just below the fig tree (*Ficus Indica*) in front of the Kārāgāra where Kṛṣṇa was born, points out the place where Kamea attempted to kill her, but she escaped from his hand into the sky. Mathurā was the hermitage of Dīruva (*Skanda P.*, Kāsi Kh., ch. 26); near Dīruva-ghāt, there is a temple dedicated to him. Growse identifies the Kākālī Tilā (see *Urumunda Parvata*) near the Kāmā with the monastery of Upagupta, the preceptor, according to some, of Kālāśoka or according to others of Asoka. It was visited by Hiuen Tsiang. The temple of Kākālī Devī, a form of Durgā, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhutesvara is identified with the stūpa of Śāriputra, the disciple of Buddha; it is one of the seven stūpas mentioned by Hiuen Tsiang. Within the temple is a subterranean chamber containing the image of Pātālesvari—a form of Mahiṣasuramardīnī. The Dandamā mound near Seraṭ Jamalpur is identified with the monkey-stūpa and the Yasa Vihāra with the temple of Keśava Deva, which has been graphically described by Tavernier as the temple of "Rām Rām" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurā was also called Madhupurī (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatrughna, the brother of Rāmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch. 4; *Harivamsa*, pt. I, ch. 54). Inscriptions of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kanva dynasty of the Purāṇas, which ruled over North-Western India and the Punjab just before and after the Christian era; or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch. S. Rep.*, vol. III, p. 42). Mathurā was also called Madhurā (*Rāmāyana*, Uttara, ch. 108—Bomb. recension); see *Madhurā*. 2. Mathurā (*Padma P.*, Uttara, ch. 95), Madhurā or Mathura, the second capital of Pāṇḍya, on the river Vaigai, in the province of Madras; it is said to have been founded by Kola Sekhara. It was called Dakṣiṇa Mathurā by way of contradistinction to Mathurā of the United Provinces (*Uttar-Sim P.*, pt. II, ch. 20). It was the capital of Jaṭhvarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Someśvara of Karpāṭa (*Ep. Ind.*, vol. III, p. 8). It contained the celebrated temples of Minākṣhī Devī and Sundarēśvara Mahādeva (Wilson's *Mackenzie Collection*, p. 226). See *Minākṣhī*.

Matipura—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Hardwar. It is also called Madyahār. See *Pralamba*.

Matsya-Desa—1. The territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur (*Māh. Sabhā*, ch. 30 and *Virāṭa*, ch. 1; Thornton's *Gazetteer*; *Arch. S. Rep.*, vol. XX, p. 2; vol. II, p. 244). It was the kingdom of Rājā Virāṭa of the *Maṇḍādrata*, where Yudhishtira and his brothers resided incognito during the last year of their banishment. Bairāṭa or Birāṭa is in the Jaipur State of Rajputana. Matsya is the Machchha of the Buddhists, and it was one of the sixteen great kingdoms (*maḥa-janapada*) mentioned in the Pīṭakas (*SEE*, XVII, p. 146 note). Machchhī, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See *Birāṭa*. 2. Coorg (*Skanda P.*, Kāveri Māhāt.,

chs. 11-14; Bise's *Myore and Coorg*, vol. III, pp. 88, 89, 91). 3. The eastern Matsya appears to have been the southern portion of Tirhut including *Baishā* (q.v.), the country of the "Monster Fish" of Hsien Tsiang (Beal's *RWC.*, II, p. 78; *JASS.*, 1900, p. 83; *Abh.*, *Sabha*, ch. 30).

Matsya-Tirtha—A small lake situated on a hill 8 or 10 miles to the west of Tirupānan-kundram not far from the river Taigabhadra, in the province of Mysore (*Chaitanya-charitāmṛta*, pt. II, ch. 9). It is full of fishes which produce a musical sound morning and evening. This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Butterman off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures, produce a musical sound. Such music was noticed in the statue of the "Vocal Mermon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p. 212).

Mauli—The Rohtas hills.

Maulika—Same as *Mulaka* and *Asmaka* (*Brahmaṇḍa P.*, ch. 49).

Maulisāna—Multan (*Padma P.*, Uttara Kh., ch. 61). It is the *Men-lo-ssu-pu-lo* (Mauli-sānānapura) of Hsien Tsiang, who visited it in 641 A.D. Same as *Mālasthānapura* (q.v.). It is also called *Mālasthāna* in the *Padma P.* (I, ch. 13). It is the *Malla-deśa* of the *Rāmāyaṇa* (Uttara, ch. 115) given by Rāmaśchandra to Lakshmana's son Chandraketu. It is the country of the *Mallas* of Alexander's historians. *Maulisāna* is perhaps a corruption of *Mālava-sthāna* or *Malla-sthāna*.

Māyāpurī—It included Hardwar, Māyāpurī, and Kaṅkhala; (see *Śapta-mokṣadāpurī*). Kaṅkhala is two miles from Hardwar. It was here that the celebrated Dakṣa-yañña of the Purāṇas took place, and Sati, the daughter of Dakṣa, sacrificed her life, unable to bear the insult to her husband Mahādeva by her father (*Kūrma P.*, I, ch. 15). The present Māyāpurī is situated between Hardwar and Kaṅkhala (*Matsya P.*, ch. 22). Pilgrims from all parts of India go to bathe at Brāhmanakūṇḍa in the ghāt called Har-ki-Pairi at Hardwar. In a temple behind the temple of Dakṣeśvara Mahādeva at Kaṅkhala, the Yajña-kūṇḍa, where Sati immolated herself, is still pointed out. In the *Mahābhārata* (Vana, ch. 84), Haridvāra is called Gaṅgādāvāra.

Maya-rāṣṭra—Mirat, where the remnant of Maya Dānava's fort is still pointed out, in a place called Andha-kōṭa. It is about twenty miles from the Kālī-nadi. The Bīlvēśvara Mahādeva is said to have been worshipped there by Mandodari, the wife of Rāvana and daughter of Maya Dānava. About Andhakōṭa (perhaps corrupted into Andha-kōṭa) and Bīlvēśvara Mahādeva, see *Śiva P.*, bk. I, ch. 41. Maya is the reputed author of *Mayamata*, *Mayasūtra*, &c., (O. C. Gangoly's *South Indian Bronzes*, p. 7; *Ind. Ant.*, vol. V, p. 230).

Mayarāt—Same as *Maya-rāṣṭra*. Mirat is a corruption of Mayarāt.

Mayūra—Māyāpurī or Hardwar. The present Māyāpurī is situated between the town of Hardwar and Kaṅkhala.

Mayūri—Mabi, a town on the Malabar coast (Caldwell's *Drav. Comp. Gram.*, p. 3).

Medapāta—Mewar in Rajputana (*Ep. Ind.*, vol. II, p. 409).

Medhāvi-Tirtha—Near Kālādjar in Bundelkhand.

Mega—The second mouth of the Ganges mentioned by Ptolemy. It is perhaps a transcription of Magrā (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*).

Meghanada—The river Meghna in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghna.

Meghavāhana—The river Meghna in East Bengal. Same as **Meghanada**.

Mehatnu—A tributary of the Krumā, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 180; *Rig-Veda*, X, 75). Same as **Mahatnu**.

Mekala—The mount Antaraktantaka, in which the river Nerbuda has its source; hence the Nerbuda is called Mekalakanyakā (*Anarakosha*). It is a part of the Vindhya range.

Melexigiris (of the Greeks)—The town of Mālvā situated in the island called Modha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised List of Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 204). Sir R. G. Bhandarkar identifies it with Jayagaḍ (*Early History of the Dekkan*, see viii).

Meros Mount—The mountain called Mar-koh near Jhalabad in the Punjab, which was ascended by Alexander the Great (*McGrindle's Invasion of India by Alexander the Great*, p. 338). For the route of Alexander the Great when he invaded India, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindooستان* by H. T. Prinsep.

Meru—See **Sumeru-Parvat** (*Skanda P.*, Vishnu Kh., III, ch. 7).

Minākshi—Madura, one of the Pithas where Sati's eyes are said to have fallen. The temple of Minākshi Devi (*Devī-Bhāgavata*, VII, ch. 38), is situated within the town. It is said to have been built by Viśvanātha, the first king of the Nyaḥ dynasty, in 1620 A.D. (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 364). See **Mathurā**. Human sacrifices were offered to the goddess (*JASB.*, VII, pt. I, p. 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag-staffs called *Araṇḍastambha* or *Sonār Pālāśch* (golden palm-tree) in front of every temple in Southern India. The *Araṇḍastambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten; it now merely serves as an ornament to the temple.

Mīraka—Mīrāch, a celebrated Tirtha, in the district of Sānpur in Oudh, the hermitage of Dadhichi Rishi [*Padma P.*, Svarga (Ādi), ch. 12]. But it appears to be a Kurukhetra Tirtha.

Mitanni—See **Mitravana**.

Mithūā—1. Tirth. 2. Janakpur (see **Bideha**). It was the capital of Bideha (*Bhāgavata*, pt. IX, ch. 13). It is called Miyūā in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p. 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithūā and the sixth of the line was Śiva Sīpha. Vidyapati flourished at his court (*JASB.*, 1884, p. 76 and eulophon to his poems). He gave to the poet a village called Bisapi in Pargana Jarail on the Bāgmati in 293 Lakshmana era or in 1400 A.D. His capital was Gajarathapur. The Mithūā University, which was a Brahminical university, flourished in the 14th century A.D., after the destruction of the Vikramasīlā monastery by Bakhtiyar Khilji. Its glory was supplanted by the rise of the university town of Navadvīpa.

Mitravana—1. Multan. Same as **Sāmbapura**. Kanārak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-saṃhitā* (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 146; *Skanda P.*, Prabhāsa Kh., I, 100). 2. Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun-worship; modern Mesopotamia (*Bhaviṣya P.*, I, 72, 4; see Havell's *Hist. of Aryan Rule in India*, p. 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp. *Rig Veda* with the *Avesta*; *Bhavishya P.*, I, 139, 83 ff.).

Miyulu—Same as Mithila.

Modāgiri—Monghyr (*Mbh.*, Sabhā, ch. 29).

Mohana—The southern portion of the Northern Circars, the coastal lands situated between the rivers Mahānadi and the Godāvari (*Mbh.*, Vana, ch. 252).

Moharakapura—Moharpur in the district of Mirzapur, U.P. See *Dharmāraṇya* (3).

Mouziris (of the Greeks)—Muzirikkoṭṭu or Muzirikotta (Kishan-kotta opposite to the site of Cranganore) on the Malabar coast (Dr. Caldwell's *Drav. Comp. Gram.*, p. 94; Dr. Burdett's *S. I. Pal.*, p. 51 note; McCrindle's *Ptolemy*, VII, ch. 1, sec. 8 in *Ind. Ant.*, vol. XIII, p. 228). The identification of Mouziris or Muziris, as it is also called, with Masura in the Ratnagiri district of the Bombay Presidency does not appear to be correct. It is most probably the Muzachippattana of the *Rāmāyaṇa* (*Kish.*, ch. 42) and *Bṛhat-Saṃhitā* (ch. 14) and the Muḍjagrāma of the *Mbh.*, Sabhā, ch. 30, conquered by Sahadeva.

Mrga—Margiana, the country about Merv in Turkestan; see *Śākadvīpa* (Rawlinson's *Five Great Monarchies*, vol. IV, pp. 23, 26, note). Murg was the ancient name of Merv, which still exists in Marg-ab, the river of Merv. It is the Maurva of the *Avesta* and Margu of the Achaemenian Inscriptions.

Mrigadāva—Sārṇāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka-pavattana Sutta* in the *Sacred Books of the East*, vol. XI). Mrigadāva was situated in Rishipatana (*Bhadraśilpa-Avadhāna* in Dr. B. Māra's *Sans. Bud. Litr. of Nepal*). Here Kaundinya, Āsvajit, Vāshpa, Mahānāman and Bhadrīka became his first disciples. The Buddhist temples and Vihāras and stupas of Sārṇāth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored. (See *Śāraṅganātha*.) The exploration of 1906 has discovered a pillar of Asoka which marks the site where, according to Hsuen Tsang, Buddha first "turned the wheel of law". The pillar is so well polished that it is still as "bright as Jade." The Dhamek Stupa, according to General Cunningham (*Anc. Geo.*, p. 436), was the place where Buddha first turned the wheel of law. The Chaukhandi tower, or what is called Lari-kū-Jhāp, is the place where Buddha after his arrival met Kaundinya, Āsvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them. Akbar built a tower upon it to commemorate the visit of his father Humāyūn. The place where the red sandstone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chakkravāṇa*, mentioned by Hsien, where Buddha used to walk. Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men; it is in reality the Asoka stupa mentioned by Hsuen Tsang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men. The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone. The remains of a temple mentioned by Hsuen Tsang may be identified with the ruins discovered with four porticoes on the four sides on the southern side of the excavated area. The three tanks referred to by Hsuen Tsang have been identified by General Cunningham with the present tanks named Chandrotāl, Śāraṅga-tāl, and Nayā-tāl (*Arch. S. Rep.*, vol. I, pp. 103-123). On the

bank of the Śāraṅga-tāl, there is a small temple of Mahādeva called Śārnāth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayā-tāl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hsün Tsiang. The stone was found by General Cunningham near the village of Barnhigar. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

Mṛigaśthalā—See *Paripatindhā* (*Vardha P.*, ch. 215; *Sayambhū P.*, ch. 4).

Mṛttikāvātī—The country of the Bhojas by the side of the Parṇasā (Banna) river in Malwa (Wilson's *Viśṇu P.*, pt. IV, ch. 13; *Harshacharita*, ch. VI). Same as Mārttikāvata (Merta in Marwar). The capital of Mṛttikāvātī or Mārttikāvata was Saubhanagara or Śālvapura, which has been identified by General Cunningham with Alwar (*Mbh.*, Vana P., ch. 14, and *Arch. S. Rep.*, vol. XX, p. 120). It was situated near Kurukshetra (see *Mbh.*, Maushala P., ch. 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See Śālva and Mārttikāvata.

Muchilinda—Buddha-kupā, a tank in Buddha Gaya, to the south of the great temple. Dr. R. L. Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharim (*Buddha-Gaya*, pp. 55-115).

Muchkunda—A lake three miles to the west of Dholpur where Kāla-yavana or Gonandha I (Gonandha I according to the *Rājataranginī*, I, v. 43), king of Kashmir, an ally of Jarā-sinḍhu, was, by the advice of Kṛishṇa, conformed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Viśṇu P.*, pt. V, ch. 13; *Vardha P.*, ch. 158; Growse's *Mathurā*, p. 65). On the site of the lake there was formerly a mountain.

Mudga-giri—Monghyr (see Mudgala-giri).

Mudgala-giri—Monghyr in Behar. Mudgala-putra, a disciple of Buddha, converted Śrīvāṇv-astikotī, a rich merchant of this place, to Buddhism. Hence Mudga-giri and Mudgala-giri are contractions of Maudgalya-giri. The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P. Ghoshal's *Buddhist-bhramana*). The Kāshṭhāraṇa or Kāshṭhāraṇa Ghāt at Monghyr derives its sanctity from Rāma having bathed at this Ghāt to expiate his sin for having killed Rāvaṇa, who though a *vākshasa* was nevertheless a Brāhmaṇa. Rāmachandra is also said to have expiated his sin for slaying Rāvaṇa by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Gomti at Dhopāp, eighteen miles south-east of Saltanpur in Oudh (Fährer's *MAI*). Mudgala-giri is the Hiraṇya-Parvata of Hsün Tsiang, which according to General Cunningham, is a form of Haraga Parvata derived from the name of Kāshṭhāraṇa Ghāt (*Arch. S. Rep.*, XV, pp. 15, 16; *Asi. Geo.*, p. 478). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadkpur hills, the Pīrpāhādī hill at Monghyr being the most northern point of Khadkpur hills (*JASS.*, 1852, p. 204). In the 11th century it was called Mu-giri (Alberuni's *India*, I, p. 200).

Mujavant—It is identified with one of the mountains to the south of Kashmir. Some plants, so necessary for sacrifices, used to grow espiously on this mountain (Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 169).

Muktaveni—Triveni, north of Hughli in Bengal. Muktaveni is used by way of contra-distinction to Yuktaveni or Allahabad (*Varāha P.*, ch. 152), where the three rivers Gaṅgā, Yamunā, and Sarasvatī unite and flow together; at Muktaveni the three rivers separate and flow in different directions (*Bṛihat-Dharmā P.*, Pārva Kh., ch. 6; *JASB.*, XV, 1847, p. 393; *An account of the temples of Triveni near Hughly* by D. Monsey). Triveni is mentioned by Pliny and Ptolemy; it formed a quarter of Saptagrāma (*K. CA.*, p. 196). The temple of the Sapta-Rishis or Seven Rishis near the Triveni Ghāt has now been transformed into the tomb of Zafar Khan Ghazi, the conqueror of Saptagrāma (*JASB.*, 1910, p. 599). Muktaveni has been alluded to in the *Pavana-dūta* (v. 33) by Dhoyi who flourished in the 12th century A.D.

Muktinātha—A celebrated temple of Nārāyaṇa, situated in Tibet or rather on the border of Nepal, on a small river called Kālī-Gandakī, in the Sapta Gandakī range of the Himalaya, not far from the source of the Gandak. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Bini-sahar, within half a mile of which the Gandak takes the name of Śālagrāmī, the bed of which abounds with the sacred stones called Śālagrāma. About three days' journey beyond Muktinātha is a natural reservoir called Dāmodara-kunḍa (*Hamilton's Gazetteer*) which is considered to be the source of the Gandak (*Thornton's Gazetteer*). From the northern side a snow-covered river from Tibet, which is on the northern side, brings in Śālagrāma stones to the Kunḍa.

Mūlaka—Same as Āsmaka. According to the Buddhists, Mūlaka was a different town from Āsmaka (*MB.*, p. 346; *Viśvav-dharmatara P.*, pt. I, ch. 9). The countries of Mūlaka and Āsmaka (Assaka) were separated by the Godāvari (*Paramathajotikā*, II, pt. II, p. 581).

Mulasthāna-Pura—Multan. It is the Mūlāva of the *Mahābhārata* (*Sabhā P.*, ch. 31), situated on the west of Hastinapura, Mūlāva of the *Harshacharita*, and Mallabhūmī of the *Rāmāyaṇa* (*Uttara*, ch. 115)—the country of the Mallis of Alexander's historians. Viṣṇu incarnated at this place as Nṛsiṃha-avatāra, and killed the Asura Hiranyakaśipu, the father of Prahlāda. The temple of Nṛsiṃha Deva in the old fort is still called Prahlāda-puri (*Cunningham's Geography of Ancient India*, p. 230). About fifty miles from Multan, a portion of the Sallman mountain is called Prahlāda's Mount, from which Prahlāda is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakaśipu. The temple of the Sun at Suraj Kunḍa, four miles to the south of Multan is said to have been built by Śamba, the son of Kṛishṇa, who was cured here of his leprosy by the god (*Bhaviṣya P.*, Brāhma, ch. 74, *Brūhma P.*, I, ch. 140). It is a celebrated place of pilgrimage. The Suraj Kunḍa is 132 feet in diameter and 10 feet deep. Hiuen Tsiang saw the golden image of the Sun when he visited Multan in the reign of Rājā Chach. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians (see *Hiranyapura*). It is the same as Mauli-sūna of the *Padma P.*, (*Uttara*, ch. 61)—the Ma-ou-lo-san-kou-lo of Hiuen Tsiang. According to Prof. Wilson the sun-worship at Multan was introduced under Sassanian influence (*Wilson's Ariana Antiqua*, p. 357). This story is supported by the 5th century sun-coins, where the figure of the sun is in the dress of a Persian king, and the priests who performed the sun-worship at Multan were called Magas (*Bomb. Gaz.*, vol. I, pt. I, p. 142). According to the *Bhaviṣya P.*, (Brāhma, pp. 74 ff.) the priests were brought

from Śākadvīpa. Mālaśāhna is mentioned in the *Padma P.* (I, ch. 13) as being the abode of Śāmba (see *Maulisnāna*). The old city of Multan was situated on either bank of the Ravi.

Mulatapi—The river Tapti, so called from its source at Maltili, which is a corruption of Mūlatāpi (*Mūlāpi P.*, ch. 22, v. 35).

Mugda—Chhota-Nāgpur, especially the district of Ranchi (*Vāyu P.*, Pārva, ch. 45).

Mundagrāma—On the river Bāgmati, where Dakṣha's *Mūṇḍa* (head) is said to have fallen.

Mundapriśṭha—The Brahmayoni hill in Gaya (*Garuḍa P.*, ch. 83, *Agar P.*, ch. 115, v. 41); especially that portion of it which contains the Viṣṇupada temple. See *Kolāhala Parvata*.

Musjagrāma—See *Mouziris*.

Murachipattana—See *Mouziris*.

Murāḍa—1. The river Nerbada (*Triśāṇḍakeśa*, ch. I). It is also called Murāṇḍalā. 2. Perhaps the river Mūḍa-mūṭhā, which rises near Poona and is a tributary of the Bhīmā (*Raghavavijaya*, IV, v. 65). 3. Same as *Kerala* or *Malabar* (Hall and Tawney's *Kathā-sarīt-saṃgraha*, ch. XIX).

Murāṇḍa—Same as *Lampaka*.

Murāṇḍalā—See *Murāḍa*.

Mūshika—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikamis of Ptolemy; he also identifies Alor with Binagara of Ptolemy. The *Mahābhārata* (Bhishma, ch. 9), however, places the country of Mūshika in southern India, which has been identified by Wilson (*Viṣṇu P.*, p. 474) with Konkān in the province of Bombay, infested with pirates; its inhabitants were called Kanakas (see also *Padma P.*, Svarga Kh., ch. 3). In the *Mackenzie Manuscripts*, Mūshika is said to be one of the four districts of Malayālam, namely Teluva, Kerala, Kuva, and Mūshika (*JASB.*, 1838, p. 183). According to Dr. Fleet, Mūshika is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom. Gaz.*, vol. I, pt. II, p. 281; Dr. Fleet's *Dynasties of the Kanarese Districts*, pp. 276–281). As Strabo also places the Musikanoes in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS.*, 1846, facing p. i).

Muziris—Same as *Mouziris*.

N.

Nādesvara—Same as *Bindusara* (1) (*Bṛhat-Nāradya P.*, pt. I, ch. 16).

Nādika—Same as *Kollāga*, a suburb of Baisāli, where the Nāta clan resided, for which the place was called Nādika. See *Kupḍagrāma* and *Kollāga* (*Mahā-parinirvāṇa Sutta*, ch. II, 5). Same as *Nāṭika*.

Nāgarraḍa—The Śarīk-kul, the lake of the Great Pamir. (Beal's *RFC.*, II, p. 297n).

Nāganadi—Same as *Achiravati* (I-tsing's *Record of the Buddhist Religion*, p. 185).

Nāgapura—Same as *Hastināpura* (*Mbh.*, Vana, ch. 183).

Nagara—1. Same as *Chamatkārapura*. 2. Same as *Nagarahāra*,—Na-kiā-to-ho of Hsuen Tsang.

Nagarahāra—Same as Nigrahāra (*Brahmāyā P.*, ch. 49, v. 70). The town was situated at the confluence of the Surkhār or Surkh-rād and Kabul rivers, near Jālālābād (*JASB.*, XVII, 498). McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jālālābād; it is the Nagara or Dionysopolis of Ptolemy, and Nysa of Alexander's historians (*Invasion of India by Alexander the Great*, p. 338). Bābar also writes the name as Nanghenhar (Talbot's *Memoirs of Bābar*, p. 129), and Nokerhar (Erskine's *Memoirs*). Nungnihar, however, is the name of the Kabul valley, and Bābar says that Nungnihar has nine streams (see *Kubhā*). In 1570 the town of Jālālābād was built by Akbar. According to Prof. Lassen, it was the capital of a Greek kingdom, probably of Agathoclea and Pantaleon, who exhibit the symbols of Dionysos on their coins (*JASB.*, 1839, p. 145), and it was situated on the southern bank of the Kabul river not far from Jālālābād (*JASB.*, 1840, p. 477). The name of Dionysopolis existed even at the time of Mahmūd of Ghazni, for Alberūni mentions the town of Dinus as being situated between Kabul and Peshawar. It was also called Udyānapura. At some distance from the ruins of Nagarahāra and on the opposite bank of the river is a mountain called Mar-koh, i.e., Mount Meros of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p. 338). Jālālābād contains some forty topea dating from the commencement of the Christian era to 700 A.D. On the southern bank of the Kabul river, Nagarahāra was the extreme boundary of India (*JASB.*, 1840, p. 485). The inscription found at Guacrawa, 10 miles to the south-east of the town of Hībar, mentions the name of Nagarahāra, and is there said to be situated at Uttarāpatha (*JASB.*, XVII, p. 492).

Nagarakota—Kaṅgrā or Kot Kaṅgrā at the junction of the Mānjhī and the Bān-Gaṅgā rivers in the Kohistan of the Jalandhar Doab, where the temple of Mātā Devī or Vajreśvari is situated; this holy shrine was desecrated by Mahmūd of Ghazni. It is a Pīṭha where one of Sufi's breasts is said to have fallen. It was the old capital of Kānta or Trigarta (see Dr. Stein's *Rājatarāṅgī*, I, p. 204 note). The fort was considered impregnable; it is now out of repairs. Within the fort are the remains of Hindu temples. About a mile from Kaṅgrā is the populous town of Bhawan built on the northern slope of a hill called Mulkerā, containing a Hindu temple with gilded dome (*JASB.*, XVIII, p. 366). Its ancient name was Sosarmapura or Susarmanagara (*Ep. Ind.*, I, 103 note; vol. II, p. 483). Aṭāpuri is an isolated hill in the Kaṅgrā valley (*JASB.*, XVII, 287); it is a place of pilgrimage.

Nalmishāranya—Nimkhāravana or Nimar, at a short distance from the Nimnar station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur and 45 miles to the north-west of Lucknow. It was the abode of sixty thousand Rishis. Many of the *Purāṇas* were written perhaps at this place. It is situated on the left bank of the Gomati (*Rāmāyaṇa*, Uttara K., ch. 91). In the Naimisha forest, there was a town called Nāgapura on the bank of the Gomati.

Nalrañjana—The river Phalgu (Āśvaghoṣha's *Buddha-charita*). Its two branches are the Nīlājana and the Mohanā, and their united stream is called the Phalgu. Buddha-Gaya is situated at a short distance to the west of the Nīlājana or Nīrañjana, which has its source near Simaria in the district of Hazaribagh.

Nakuleśvara—See Kāravana (*Dev P.*, ch. 63).

Nakulisa—See Kāravana (*Skanda P.*, Mahēśvara Kh., Kumārikā, ch. 56).

Nalakālika—See Naloynda.

Nalakānana—See Naloynda.

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A.D. Bargāon is a corruption of Vihāragrāma. Nālandā was a "great city" in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hsien Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc. Gov.*, p. 470; *Mahā-parinibbāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Deal's *Life of Hsien Tsiang*, p. ix). It was the birth-place of Śāriputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*; Legge's *Fa Hian*, p. 81). But according to Hsien Tsiang Śāriputra was born at Kālapināka, four miles to the south-east of Nālandā. According to the *Bhadra-kulpa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 45), Śāriputra was born at Nārada-grāma near Rājagṛha; he was the last of the seven sons of Dharmapati by his wife Śārī; but according to the *Mahāvastu-avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śāriputra is located at Alanda which was four miles from Rājagṛha. Nārada-grāma and Alanda appear to be variations of Nālandā. Śāriputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Śāṅkara and Mudgaragāmin, two brothers, built the celebrated monastery on the birth-place of Śāriputra (Dr. B. L. Mitra's *Buddha-Gaya*, pp. 238, 242). But according to Hsien Tsiang, the monastery was built by King Sakrāditya (Deal's *RWC.*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see *Kopala-Dakṣiṇa*). Many Chinese pilgrims, including Hsien Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha-Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr. B. L. Mitra's *Buddha-Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śāriputra's body was burnt (Legge's *Fa Hian*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hsien Tsiang, ten thousand priests, and according to I-tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I-tsing's *Records of the Buddhist Religion*, p. 65). Hsien Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapatish, and Ānandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha-Gaya. The image was, as stated before, enshrined at Bālāditya's temple which is the third mound to the south from Bālāditya's *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place. To the south of the monastery there was a tank where the Nāga (dragon) Nālandā lived. This tank has been identified by General Cunningham with the *Kargīdyā Pokhar*. Buddha, while on his way to Kusināra, sojourned at Nālandā in the Pāvārika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p. 276). Bargāon contains a temple of the Sun and a beautiful Sarāvaka temple of Mahāvīra, the last Tirthāṅkara of the Jains. Mahāvīra passed here fourteen Pajjusanas (Pajushana or rainy season retirement),—Stevenson's *Kalpasūtra*, ch. VI. Bargāon has been identified with Kuṇḍapura, the birth-place of Mahāvīra. But it has been proved by Dr. Hoernle that Kuṇḍapura or Kuṇḍagrāma was a quarter of Vaiśālī (see Hoernle's *Udasagatasao*; Bühler's *Indian Sect of the Jains*, p. 25; *SBE.*, vol. XXII, p. 223). From this mistaken identification of Bargāon with Kuṇḍapura by the Jains, the Hindus have gone further and changed Kuṇḍapura into Kuṇḍinapura, the birth-place of Rukmiṇī, the consort of Kṛishṇa. Though Nālandā or Bargāon was not Kuṇḍapura, the birth-place of Mahāvīra, yet it appears that he dwelt at Nālandā, perhaps on the site of the present Sarāvaka temple, while Buddha resided in the Pāvārika Mango-orchard. On this occasion Buddha converted to Buddhism Upālī, the favourite disciple of Mahāvīra, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka*. In consequence of this conversion Mahāvīra is said to have left the city of Nālandā and gone to Pāvā (Pāvā) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p. 274; Stevenson's *Kalpasūtra*, ch. VI). In the latter part of the seventh century when I-tsing resided at Nālandā, there were more than ten great tanks near the Nālandā monastery where at the sound of a *ghanḍā* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p. 108). There are still many large tanks surrounding Bargāon, such as Dighī, Pansokhar, Saṅgachhā, Bhunai pokhar, several of which are now dry and are under cultivation. During the Buddhist period there were six Universities, viz., at Nālandā (Bargāon), Vikramasīlā (Pātharghatā), Takhasīlā (Taxila), Balabhi (Wālā), Dhanakataka (Amarāvātī) and Kāśhāpura (Conjeveram); the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively. It also appears that there was a University at Padmapura in Vidarbha in the seventh century A.D. The Universities at Ujjayini, Takhasīlā, and Benares were Brahmanical. The University of Nālandā was founded in succession to the Takhasīlā University in the first century B.C., and existed nominally up to the twelfth century A.D., when it was destroyed by the Muhammadans under Bakhtiyar Khilji. Kulika (Kolika, according to the *Bhadrakalpa-Avadhūta*, in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya, the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south-west of the ruins of Bargāon (*Arch. S. Rep.*, vol. I, p. 29). Between Rājgir and Nālandā was the village Ambaletthikā which contained a rest-house (*Chullavagga*, XI, I, 8).

Nalapura—Narwar, on the river Sindhu (Kālistadh), 40 miles south-west of Gwalior. It was the capital of Rājā Nala of the tale of Nala-Damayantī (*Jour. Arch. Soc. of Delhi*, 1853, p. 42; Tod's *Rajasthan*, vol. II, p. 1197). It was the capital of Nishadha.

Nalini—The river Padmā (*Rāmāyana*, Bala K., 43; Nīkilnath Rai's *History of Mughalabad*, p. 57). But from the *Padma P.* (Uttara, ch. 62), Nalini and Padmā (Padmāvātī) appear to be different rivers. As the Nalini is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyaṇa*, Ādi, ch. 43; Nabin Chandra Das's *Anc. Geo. of Asia*). Nalinī is also called Batodakā [*Padma P.*, Swarga (Ādi), ch. 2].

Nandā—1. A portion of the river Sarasvatī was called Nandā (*Padma P.*, Srishti, ch. 18).
2. The river Mohānandā, to the east of the river Kusī (*Mbh.*, Vana, P., chs. 87, 190).
3. The river Mandākinī, a small river in Garwal, which falls into the river Alakānandā (*Bṛhadāraṇyaka P.*, ch. 43); Nandā Prayāga is situated at the confluence of these two rivers. In the *Bhāgavata* (IV, ch. 6), Nandī and Alakānandā are said to be situated on the two sides of Alakā in the Kailāsa mountain. 4. The river Godāvari (see *Gotamī*). 5. A lofty snow-clad conical mountain peak in Kumaon called also Nandā Devī, celebrated for its temple of the goddess of that name (*Devī P.*, chs. 38, 93).

Nandā-Devī Parvata—See **Nandā** (5).

Nandākinī—See **Pañcha-Prayāga**.

Nandana-sara—A sacred lake on the north side of Fir Panjal mountain in Kashmir.

Nandana-vana—See **Bana**.

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Śiva and the sources of the five rivers: Northern Pinākinī (Ponnar), Southern Pinākinī or Pāpaghni, Chitravati, Kāshirānadi (Pālar) and Arkavati. The Pālar flows out of the mouth of the figure of Nandī cut in the rock (Wilson's *Madras Manuscripts*, p. 136). But in the *Liṅga P.* (I, ch. 43, and *Śiva P.*, IV, ch. 47), the names of the five rivers at Nandī's place of austerity are differently given. See **Jyotīśvara**.

Nandigrāma—Nundgāon in Oudh, close to the Bharata-kunḍa, eight or nine miles to the south of Fyzabad. Bharata is said to have resided at this place during the exile of his brother Rāmaśāstra. It is also called Bhādarasā (*Rāmāyaṇa*, Ayodhyā K., ch. 115; *Archana-dra-śāstra-vaidhava-darpanam*), Bhādarasā being a corruption of Bhāratīdarasāna.

Nandikhetra—Twenty-three miles south of Śrinagar in Kashmir near the Haramukh mount, including the Gaṅgābal lake and the sacred lake called Nandisara or Nandkol or Kālo-daka which is said to be the residence of Śiva and his faithful attendant Nandin (Dr. Stein's *Ancient Geography of Kashmir*, p. 91; *Kāthā-saritaṅgara*, IX, ch. 30). The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks; the temple of Jyeshthēśvara or Jyeshtharudra is situated in this valley (Dr. Stein's *Rājatarāṅgī*, vol. I, pp. 8, 21).

Nandikunḍa—See **Sābhramatī** (*Agni P.*, ch. 219).

Nandipara—So called from Devī Nandinī, one of the Satī Pīthas situated in the district of Birbhum in Bengal.

Nārāyaṇa-parvata—A mountain in Badarikā-āśrama (q.v.), on the left bank of the Alakānandā.

Nārāyaṇasara—A lake at the mouth of the Indus at the western extremity of the Rann of Kachh, eighteen miles south-west of Lakhpat (*Bhāgavata P.*, VI, ch. 5). It is a place of great sanctity and a rival to Dvārakā. The five sacred Śarovaras or lakes are Mānasa on the north, Bindu (in Bhuvaneśvara) on the east, Pampā on the south, Nārāyaṇa-śarovara on the west, and Pushkara in the middle.

Nārīyaṇī—The river Gandak.

Narmadā—The river Nerbuda. It rises in the Amarakantaka mountain and falls into the Gulf of Cambay. The junction of the Nerbuda with the sea is called Narmadā-udādhi-saṅgama, which is a sacred place of pilgrimage (*Matsya P.*, ch. 193).

Narmadā-Sindhu Saṅgama—The junction of the Nerbuda with the ocean; it is celebrated as Jamadagni Tirtha (*Matsya P.*, ch. 193).

Nāsikya—Same as Pañchavajī (*Vāyu P.*, Pūrva, ch. 45). Nasik. The name of Nasika is mentioned by Ptolemy.

Nāṭaka—Same as Lāṭa (*Mbh.*, Sabhā, ch. 30).

Nāṭika—A suburb of Vaiśālī (Bosār), where the Jñātrika Kshatriyas resided; to this clan belonged Mahāvira, the last Tīrthankara of the Jains (Jacobi's *Jaina-sūtras*, Intro. in *SBE*, XXII, p. xi).

Navadevakula—Newal, thirty-three miles south-west of Unao near Bāngarma in Uddh and nineteen miles south-east of Kanauj, visited by Hiuen Tsiang (*Führer's MAI*). It is the same as Ālavī (see *Ālavī*).

Navadvīpa—Nadia, the birth-place of Chaitanya, the last incarnation of Viṣṇu according to the Vaiṣṇavas. The Navadvīpa of Chaitanya was situated opposite to the present Navadvīpa across the river Ganges; the present Navadvīpa is situated on the site of the ancient village of Kulia in the district of Nadia in Bengal. For the names of the original nine *dīpās* or islets which formed the present Navadvīpa (see the Vaiṣṇava poet Nara-hari Dās's *Navadvīpa Parikramā*). Chaitanya was born in Saka 1407 corresponding to 1485 A.D., and he disappeared at Puri in Saka 1455 corresponding to 1533 A.D. See *Utkala*. Chaitanya was the son of a Vaidika Brāhmaṇa; at the age of 24, he was persuaded by Advaita to become a mendicant, to forsake his wife, and go to Benares; he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaiṣṇavas. The Goswains are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvīpa was the last Hindu capital of Bengal. Lakṣmānīya or Asoka Sena, the grandson of Lakṣmāṇa Sena and great-grandson of Vallāla Sena, held his court at this place, whence he was driven by Bakhtiyar Khiljī who made Gauḍ once more the capital of Bengal. For the Navadvīpa university, see *Mithilā*.

Nava-Gāndhāra—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian-deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gāndhāra. The alms-bowl was given by Buddha to the Licchhavis and was kept at Vaiśālī, whence it was carried off by Kanishka in the second century A.D.; and when Gāndhāra was conquered by Kito, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (*Arch. S. Rep.*, vol. XVI, pp. 8-12; *Legge's Fa Hian*, ch. XI, note, p. 35; Rawlinson's *Herodotus*, vol. I, p. 675 note).

Nava-Rāshṭra—Naasari, the Nogramma of Ptolemy, in the Baroach district, Bombay (*Mbh.*, Sabhā, ch. 31).

Nava-Tripadī—Naya-Tirupadī, twenty miles to the east of Tirunelavelli (Tinnivelli) visited by Chaitanya (*Archavallāra-śhala-vaishṇava-darpanam*, p. 64).

Nelcynda—Kottayam in Travancore (*Periplus*, Schoff's trans., p. 208, and his *Two South-Indian Place-names in the Periplus*). It is the Nelkynda of Ptolemy (McCrindle's *Ptolemy*, bk. VII, ch. 1, sec. 9 in *Ind. Ant.*, vol. XIII (1884), p. 329). It is generally supposed to be Nileśvaram on the Malabar Coast (Yule's *Marco Polo*, vol. II, p. 321). Nelcynda or Nelkynda is perhaps the Nalakālika of the *Brahmaṇḍa P.*, ch. 49, and Nalakānana of the *Mbh.* (*Bhishma*, ch. 9).

Nepāla—Nepal (*Vardha P.*, chs. 145, 215; *Svayambhā P.*, ch. 1). According to the *Svayambhā P.* (ch. 3), the Nepal valley originally consisted of a lake called Nāga Bāsa or Kālībrada, the residence of the Nāga Karkotaka. It was fourteen miles in length and four miles in breadth. The lake was desiccated by Mañjuśrī, who came from Pañcōha Śiśha Parvata in Mahā-Chinā, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhūnāth or Svayambhū Jyotirūpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kātwāṇḍu, and also the temple of Gabyśvari (ch. 5), who is the same as Prajñā and Ārya Tārā of the Prajñā Svabhāvikā sect and Prakṛitī of the Brāhmins. It should be observed that Tārā Devī, and not Ārya Tārā, is the wife or Śakti of the fifth Dhyāni Buddha Amoghasthita, as Vajra Dhātuvārī, Lochanā, Māmukhī, and Pāṇḍarā are the Śaktis of the four Dhyāni Buddhas Vairocana, Akṣobhya, Ratnasambhava, and Amitābha respectively (see *Udanapūra* and *Uraṇvīva*). The dried bed of the lake to which he gave the name of Nepāla was originally populated from Mahā China and afterwards from Gauda-dēśa (*Svayambhā P.*, ch. 7), at the time of Rājā Prachanda Deva.

Nihārā—The river Nirā, a tributary of the Bāṇḍā (*Padma P.*, *Svarga*, Ādi, ch. 3). It rises in the Western Ghats.

Nichai-Giri—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilā as far as Bhojapura (Kālīdāsa's *Meghadūta*, pt. 1, v. 26; compare Cunningham's *Bhilā Topes*, p. 327). It is called the Bhojapura hills.

Nichākāśa—The name of a hill mentioned in the *Devī P.*, ch. 42. Perhaps it is the same as Kālīdāsa's "Nichairākhyā." See **Nichai-giri**.

Nichehkhavi—Same as Tirabhukti (Purushottama Deva's *Trikāṇḍajyēśa*, ch. 2). Nichehkhavi is evidently a corruption of Lichehkhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaiśālī.

Nichulapura—Trichinopoly in the district of Madras (*Archavatara-sthala-vaishava-darpanam*). Trichinopoly is evidently a corruption of Trisirapalli (*Ep. Ind.*, vol. I, p. 58).

Nigamodbodha—Nigambod-ghāt in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunā mentioned in the *Padma P.* (Uttara Kh., ch. 60).

Nigarthāra—Same as Nagarathāra (*Brahmāṇḍa P.*, ch. 49, v. 70).

Nikai (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Asi. Geo.*, p. 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikai is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detee, where a brass pillar existed as a token of the victory (*Purchas's Pilgrimage*).

Nilāb—The river Sindhu (Indus) of the Muhammadan historians.

Nilāchala—1. A hill at Puri in Orissa on which the temple of Jagannāth is supposed to be situated (*Padma P.*, *Pātāla*, ch. 9). It is about 20 feet higher than the surrounding plain. 2. A hill at Gauhati in Assam on which the temple of Kāmākhyā Devī was built. 3. The Haridwar hills (*Māh.*, *Anuśāsan*, ch. 26).

Nilājana—The upper part of the river Phalga. It is also called Līlājana. The *Mahāvagga* (pt. I, ch. 1), calls it Nirājarā. It passes through a beautiful deep narrow gorge called Khairāgera, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Māudā, situated within a distance of six miles from Onetā, one of the sub-divisions of the district of Hazaribagh. Tiv

sound of the fall at Māladā can be heard from a great distance. According to Dr. Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya. The eastern and largest arm is called Nilājana and Niringchiya (i.e., Nirāṇjana in Pāli) (Martin's *Eastern India*, vol. I, p. 14).

Nilakapṭha—A celebrated place of pilgrimage in Nepal containing the temple of Nilakantha Mahādeva at the foot of the Sheopuri peak (ancient Śatarudra mountain), five miles north of Katmandu (*Bṛhat-Siṃha P.*, Uttara Kh., ch. 32).

Nilāchana—Same as Nilājana.

Nilā-Parvata—1. Nilgiri or Nilāchal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated. 2. A hill near Gauhati in Assam on which the temple of Kāmākhyā Devī is situated. 3. The Nilgiri hill in the Madras Presidency (*SBE.*, vol. VIII, p. 222). 4. The Haridwar hills called Chandī-pāhād situated on the northern side of the Ganges called here Nilādhārā between Haridwar and Kanbhala (*Mbh.*, Anuśāsana, ch. 25). 5. On the north of Meru. The Kuen-lun range in Tibet (*Brahmaṇḍa P.*, ch. 35, vs. 34-38; *Mbh.*, Bhīṣma, ch. 7; Anuśāsana, ch. 7). See **Uttara-Kuru** and **Uttaravanta**.

Nirābhara—Same as Nagarahara (*Matsya P.*, ch. 113).

Nirāṇjana—Same as Nilājana.

Nirvindhya—A tributary of the Chambal between the rivers Betravati (Betwa) and Sindh in Malwa (*Meghadūta*, pt. I, vs. 30, 31). It has been identified with the river Kālī-sindh in Malwa (*Journal of the Buddhist Text Society*, vol. V, p. 46—Life of Chaitanya; *Meghadūta*, V, v. 20). But this identification does not appear to be correct as Kālīdāsa's Sindhū (*Meghadūta*, pt. I, v. 30) appears to be the Kālīsindh; the Nirvindhya should be identified with the Newuj, another tributary of the Chambal between the rivers Betwa and Kālī-sindh (see Thornton's *Gazetteer*, s.v. *Gwalior, Bhopal*). The Newuj is also called Jam-niri (Tod's *Rajasthan*, I, p. 17).

Nitchirā—The river Lālājan which joins the Mohanā near Gaya, and their united stream forms the Phāiga (*Agni P.*, ch. 116; *Mārkaṇḍ. P.*, ch. 57). It is the Nirāṇjana of the Buddhists.

Nishāda-bhūmi—See **Nishādha-bhūmi**.

Nishadha—1. Marwar, the capital of the Nala Raja (Tod's *Rajasthan*, vol. I, p. 140; *Mbh.*, Vana, ch. 53). Narwar is the contraction of Nalapura. It was the kingdom of the nine Nāgas of the *Purāṇas*. It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior. Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north-west of Berar. Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawar and Kachh*, p. 131). 2. The mountains which lie to the west of the Gandhamādana and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush (Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB.*, vol. IX (1840), p. 469 note). Paropamisos is evidently a contraction of Parvata-Upa-Nishada, or the name perhaps is derived from the Pāripātra (the name of the westernmost peak) of the Nishadha range (*Brahmaṇḍa P.*, ch. 44, v. 9). Pamir is perhaps a corruption of Pāripātra. The Paropamisos, the Hindu-Kush, and the Koh-i-Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

Nishādha-bhūmi—The country of the Nishādas (or Nishādhas) or Bhojas, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Māhi, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol. I, p. 452).

Nivartti—The eastern half of Pundra-desa, comprising Donajpur, Rangpur, and Koch-Bihar, the principal town of which was Bardhaman-kuti which has been identified by Westmacott with Pundravardhana (*JASB.*, 1875, p. 188). Gauda was also called Nivartti (*Trikāṇḍaśāstra*).

Nysa—Nysatta, on the northern bank of the Kabul river about two leagues below Hastanagar (St. Martin cited in McCrindle's *Megasthenes and Arrian*, p. 180). It has been considered by Mr. McCrindle to be the same as Nagara or Dionysopolis of Ptolemy or ancient Nagarabāra (see Nagarabāra).

O

Odantapuri—Same as Udanapūra.

Odra—Same as Udra. Orissa (*Brahma P.*, ch. 27). See Utkala and Śrīkshetra. The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism, as Bhuvaneśvara was done by the Śaivas, Puri by the Vaiṣṇavas, Yāpurā by the Śāktas, Konaṛka by the Saṅgas and Darpaṇa (ancient Vinayaka-kshetra on the Asila range) by the Gāṇapatyas (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 148). For the persecution of the Buddhists by the Hindus, see *Asiatic Researches*, vol. XV, p. 284; Hunter's *Orissa*, vol. I, ch. V; Dr. R. Mitra's *Orissa*, vol. II, p. 58; Mādhavācārya *Śaṅkarānāṇḍya*, ch. I, v. 93; *Bṛhat-Dharma P.*, Uttara Kh., ch. 19). Puṣpamitra offered 100 dinars for the head of every Buddhist Śramana in Sākala (*Arch. S. Rep.*, 1903, vol. II, p. 41, and vol. XX, p. 103). But Des. Illya Davids and Bühler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p. 319). According to *Brahma P.* (chs. 28, 29, 42), Odra extended northwards to Braja-maṇḍala or Jāipur, and consisted of three sacred kshetras called Puruṣottama (or Śrī) kshetra, Sarvita (or Arka) kshetra, and Birajā kshetra through which flows the river Baitarāṇī.

Oghavati—The river Apagā, a branch of the river Chitang; its shortest distance from Thanésvar is three miles to the south (*Mbh.*, Śalya, ch. 39; *Arch. S. Rep.*, vol. XIV, p. 88). Kuru performed sacrifice on the bank of this river. As, however, according to the *Vāmana P.* (ch. 58), Prithūdaka is situated on the Oghavati (see Prithūdaka), and Pehon (ancient Prithūdaka) is situated near the junction of the Mārkaṇḍa and the Sarasvatī (*Punjab Gaceter*, Ambala District, 1884, p. 6), the Oghavati cannot be identified with the Apagā. It must be the river Mārkaṇḍa.

Ollā—Same as Lāṭa (Bāṇabhaṭṭa's *Viddhataṭṭa-bhāṣṇikā*, Acts II and IV). Ollā is a corruption of Ballabhi or Balabhi, and its present form is Wāḷay or Wālā (see Balabhi).

Oṃkāra—Same as Oṃkāranātha (*Bṛhat-Siṃha P.*, II, ch. 3).

Oṃkāra-kshetra—Same as Oṃkāranātha (*Bṛhat-Siṃha P.*, II, ch. 4).

Oṃkāranātha—Māndhātā, an island in the Nerbuda where the temple of Oṃkāranātha is situated, 32 miles north-west of Khaniwa, seven miles north-east of the Mortaka Railway station, and six miles east of Barwat. Oṃkāranātha is one of the twelve great Lingas of Mahādeva (*Siṃha P.*, pt. I, ch. 38). On the Birchala cliffs at the eastern end of the island is the shrine of Kāla-Bhairava to whom human sacrifices were offered (*Imp. Gaz.*). The temple is the oldest of Śiva temples (Cairne's *Picturesque India*, p. 397). Same as **MĀNDHĀTĀ**.

Ophir—See Sauvira, Abhira and Surpāraka (*Bible*, I Kings, 9, 10). But some authorities consider it to have been in Southern Arabia instead of in India.

Orobatis (of the Greeks)—Arbatt on the left bank of the Ladai near Naokhera, west of Pushkalāvati, through which Hephaestion advanced on his way to the Indus (McCrindle's *Invasion of India by Alexander*, p. 72).

Orukkalla—Warrangal, in the Central Provinces (Dr. Burnell's *South Indian Palaeography*, p. 54 note).

P

Padmagiri—Same as Śrāvana Belligola (S. K. Aiyangar's *Ancient India*, p. 309).

Padmakshetra—Kopārak (Kopārka), called also the blank Pagoda or Chandrabhāgā, twenty-four miles north-west of Puri in Orissa. It contains a temple of the Sun (Sūrya), said to have been established by Sāmba, a son of Kṛishna, who was cured here of leprosy by the god. According to an account, he was cured at Multan (see *Malasthānapura*). It appears, however, that this temple was built in 1277 A.D., under the superintendence of the minister Śivai Sāstrā by Lāṅgūṭya Narasiṅha, the seventh king of the Gaṅgavamśi dynasty, who reigned from 1237 to 1282 A.D. (Hunter's *Orissa*). See *Arka-kshetra* and *Kopārka*. For a description of the temple of Kopārak, see Major Kitcher's *Journal of Tour in Orissa* in *JASB.*, 1898, p. 381.

Padmapura—1. Same as *Padmāvati*; it is the birth-place of Bhavabhūti (*Mālātī-Mādhava*, Acts I, IV, IX). Padmapura is said to have been situated near Chandrapur at a short distance from Amarāvati (Śarat Chandra Sāstrī's *Bhārata Bhramana*, p. 244). 2. Pāmpur in Kashmir, on the right or north bank of the Jhelum, five or six miles to the south-east of Śrinagar. It was built by Padma, the maternal uncle of Bṛhaspati, who reigned in Kashmir in the ninth century A.D. It was celebrated for its cultivation of *Kumkuma* or saffron (*Crocus sativus*) which was largely used as a cosmetic by the ladies of ancient India (Thornton's *Gazetteer of Countries Adjacent to India*).

Padmāvata—The country (*janapada*), the capital of which was Karavirapura; see *Padmāvati*.

Padmāvati—1. It has been identified by Cunningham with Narwar or Natapura (*Arch. S. Rep.*, vol. II, pp. 308-318; *JASB.*, 1837, p. 17; *Bhāgavata P.*, bk. XII, ch. 1) in Gwalior, on the river Sindh, 40 miles south-west of Gwalior. But this identification appears to be doubtful. The town was situated at the confluence of the rivers Sindhu (Sindh) and Pārā (Pārvati) in Vidarbha (*Mālātī-Mādhava*, Act I 7), and therefore, it was perhaps the modern Bijaynagara, which is a corruption of Vidyānagara, 25 miles below Narwar (Thornton's *Gaz.*, s.v. *Sinde*). Padmāvati being celebrated as a place of learning, especially for its teaching in logic in the eighth century at the time of Bhavabhūti who was born at this place (*Mahāvīracharita*, Act I; *Mālātī-Mādhava*, Act I); ancient Bidarbha (Berar) included the whole kingdom of Bhupal to the north of the Nerbuda (Cunningham's *Bhilsa Topes*, p. 383). 2. Same as *Karavirapura* (*Harivamśa*, Vishnu P., ch. 94), which has been identified with Kolhapur; it was founded by Padmavarya. 3. It is another name for Ujjayini (*Skanda P.*, Avanti Kh., I, chs. 36, 41). It is supposed that the scene of the *Mālātī-Mādhava* is laid at Ujjayini (Wilson's *Hindu Theatre*, vol. II). 4. The river Padma, a branch of the Ganges in East Bengal (*Bṛhat-Dharmya P.*, Madhya Kh., ch. 23; *Chaitanya-Bhāgavata*, ch. 10; *Devī-Bhāgavata*, IX, chs. 6, 7; Gladwin's *Ayacu Akbery*, pt. I, p. 301).

Pahlava—Media (Mada), when it formed a part of the ancient Parthian kingdom (modern Persia), was the "Pahlava country." The Avestā is written in the Pahlavi or Pehlvi character of the Parthian times (Prof. Noldke in the *Encyclopædia Britannica*). The Pahlavas have been identified with the Parthians (Weber's *History of Indian Literature* p. 189). It was celebrated for its horses (*Mbh.*, Sabhā P., ch. 32). See *Pārada*.

Pahnava—Same as **Pahlava** (*Brahmavāda P.*, ch. 51, v. 44).

Pañhān—Same as **Pratishāhāna**.

Pakshi-Tirtha—Tirukkalukkuram (or "Hill of the Sacred Kites"), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep. Ind.*, vol. III, p. 270; *Chaitanyacharitamrita*, pt. II, ch. 9). According to the *Archāvahāra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bodagiri, near the temple of Hara (named Vaidyārāja or properly Vedagirisvara) and Pārvatī. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Śiva and his consort. They fly away after they have taken food and drunk water [*Ind. Ant.*, vol. X (1881), p. 198].

Palapatmae—It has been identified with Pāl near Mahād (Bhandarkar's *Early Hist. of the Deccan*, sec. VIII), but Mr. Schoff identifies it with Dābhol, a port in south Konkan (*Periplus*, p. 201).

Palasimundu (of the Greeks)—Same as **Pārasamudra**. Palasimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Gallo, but according to Lassen, it is Anarajapur (*JRAS.*, 1861, p. 353).

Palakkada—Pelicat in the province of Madras. Palakkada in Sanskrit means Dasanapura or Toothtown (Dr. Burnell's *S. I. Palao*, p. 36 note; *Ind. Ant.*, vol. V, p. 154).

Palakka-deśa—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p. 6), Palakka or Palakha is Palghatcherry.

Palāśini—1. A river which flows near the Girnar hill in Kathiāwar. See **Girinagara**. It is mentioned in the *Māh.* (*Whitena P.*, ch. 9) and also in the Rudra-Daman inscription of Girnar. It is described as a water-course with violent torrents (*JASB.*, 1838, pp. 340, 377). 2. The river Padair which falls into the ocean near Kalingapatam in Ganjam (*Mārkaṇḍeya P.*, ch. 57).

Pallava—1. The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A.D. (Rapson's *Indian Coins*, p. 37). See **Kāñchīpura**. 2. Same as **Pahlava** (*Padma P.*, Uttara, ch. 13).

Pampā—A tributary of the river Tungabhadra; it rises in the Bishyamukha mountain, eight miles from the Anagandi hills, where Rāma met Hanumāna and Sugrīva for the first time; it is in the district of Bellary on the north of the town of Hampi (*Bomb. Gaz.*, vol. I, pt. II, p. 369—Dr. Fleet's *Dynasties of the Kanarese Districts*). Near it is a lake called Pampāsarovara (Wilson, *Uttara-Rāma-charita*; *Rāmāyṇa*, Kishk., ch. 1).

Pampākshetra—On the south of the Tungabhadra in the Bellary district containing the Bishyamukha hill and the Pampā sarovara (*Ind. Ant.*, VI, 1877, p. 85).

Pampāpura—Vindhyāchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Hrudubāini is situated (*Bhauśhya P.*, Pratisarga P., ch. 9 (p. 241, Bomb. ed.); Dr. Führer's *MAJ*). To the east of Vindhyāchala, the remains of a fort and other buildings and statues are still found. Pampāpura was the capital of the Bhāra who are perhaps the Bhargas of the *Mātakhādrata* subdued by Bhīma (Sherring's *Hindu Tribes and Castes*, pp. 359, 367). 2. Dādyanāth (Deoghar) in the

Santal Parganas in Bengal; one of its ancient names was Paloo-gāon (see *Chitśāhāml*).

Pānā-Nṛisīṃha—Maṅgala-giri, in the Kistna district in the province of Madras, about 7 miles to the south of Berwada. On the top of this hill is a temple of Nṛisīṃha called Pānā-Nṛisīṃha. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch. 9). On the widely open mouth of the image, sherbet (pānā) of molasses (gud) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary.

Pañcha-Drāviḍa—Drāviḍa, Kārnāṭa, Gujārāṭa, Mahārāṣṭra, and Talaṅga or Andhra (Wilson's *Dict.*). This is not a geographical division, but it is the name of the five classes of Brāhmanas of Southern India (Sherring's *Hindu Tribes and Castes*, p. 19).

Pañcha-Gaṅgā—The five Ganges are Bhāgīrathī (Ganges), Gomatī (Godāvari), Kṛishna-venī (Kṛishnā), Pinākīnī (Pennar) and Kāveri.

Pañcha-Gauḍa—The Brāhmins of Sārasvatā (see *Sārasvatā*), Kānyakubja, Gauḍa, Mithilā and Utkalā were called Pañcha-Gauḍa (*Bālāla-charitāmṛta*, edited by Haraprasād Śāstri, p. 2). This is not a geographical division, it is the name of the five classes of Brāhmanas of Northern India (Sherring's *Hindu Tribes and Castes*, p. 19, but some of the names are differently given there). The Pañcha-Gauḍa of the *Rājatarāṅgīnī* appears to be the five geographical divisions of the province of Bengal, namely Puṇḍravarddhana, Rājha, Magadha, Tirabhukti and perhaps Barendra (see Dr. Stein's *Rājatarāṅgīnī*, vol. I, p. 163; *JASB.*, 1908, p. 208).

Pañcha-Karpāṭa—The district called Panjkora on the southern slope of the Hindu-Kush, and the town called Panjgāḍa, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgāḍa appear to be corruptions of Pañcha-Karpāṭa. See *Gaurī* (*Mbh.*, Śabhā, ch. 32). It was conquered by Sahadeva. Its chief town is Dir.

Pañcha-Kedāra—The temples of Kedārnāth, Tuṅganāth, Rudranāth, Madhyamēśvara and Kalpēśvara, all situated along the Himalayan chain in Garwal, form a peculiar object of pilgrimage, and they are collectively called Pañcha-Kedāra. Mahādeva in the form of Sadāśiva, fled from Arjuna, one of the five Pāṇḍavas, and took refuge at Kedārnāth in the guise of a buffalo, but finding himself hard-pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places: the arms (*bāhū*) at Tuṅganāth, the face (*mukha*) at Rudranāth, the belly (*nābhī*) at Madhyamēśvara and the hair (*jūṭā*) and head at Kalpēśvara (Führer's *Mal.*; Gaurīprasad Mītra's *Kedarnāth Badari-Vidya Yatra*).

Pañchāla—Rohilkhand. Pañchāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchāla, separated by the Ganges; the capital of the former was Ahichhatra, and that of the latter was Kāmpilya. South Pañchāla was the kingdom of Rājā Drupada whose daughter Draupadī was married to the five Pāṇḍavas. Mālandī was also the name of another capital of South Pañchāla. South Pañchāla extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh.*, Adī P., ch. 140), and North Pañchāla extended from the Ganges to the Himalaya. Kanauj was also the capital of Pañchāla at the time of Buddha (Rhys Davids' *Buddhist India*, p. 27).

Pancha-Nadā—1. The Panjab,—the country of the five rivers called Śatadru, Vipāśā, Irāvati, Chandrabhāgā and Vitastā (*Agni P.*, ch. 100; *Mbh.*, Śānti, ch. 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Trināb (the united stream of the Ravi, Chenab and Jhelam) from their confluence to Methunkote near which the united water joins the

Indus. It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol. IV, p. 433). The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zeilus, Dionysus, Straton, Hippostratus, Diomides, Nicias, Telephos, Hermæus. They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces. These Greek kings reigned from the beginning of the second century B.C. to 78 A.D. when they were conquered by the Sakas. The Saka kings who reigned in the Panjab were (1) Vonones, (2) Spalirises, brother of (1), (3) Azas I, (4) Azilises, (5) Azas II, (6) Maues or Moga. According to Dr. R. G. Bhandarkar and Prof. D. R. Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg. These Indo-Scythian kings reigned from 78 A.D. to 158 A.D. During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo-Parthian dynasty. The Scythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See *Śakadvīpa*). The capital of the successors of Gondophares according to some authorities was at Balkh. The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdageses, nephew of (1), (3) Orthagnes, (4) Artakes, (5) Pakores, (6) Sambares. The Pahlava kingdom was overthrown by the Kushan king, Kujula-Kadphises, in 198 A.D. The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS.*, XV, p. 233). These Kushan kings reigned from 198 to 376 A.D. Their kingdom was subverted by the Gupta kings. The Guptas were conquered by the Hunas (Dr. R. G. Bhandarkar's *Peep into the Early History of India* and Prof. D. R. Bhandarkar's *Kushan Stone-inscription and the Question about the Origin of the Saka Era in the Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XX, part lvi, p. 356 f; *JASB.*, 1908, p. 81). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83, v. 16). 3. The five rivers of Japysāvara (q.v.) are collectively called Pañchanala: they are Jātodaka, Trisrota, Vṛṣhadvani, Svargodaka and Jambunadi (*Līṅga P.*, I, 43). 4. The confluence of five rivers in the Deccan called Dakṣhiṇa Pañchanada, they are the Kṛishṇā, Vayā, Tugā, Bhadrā, Konā (*Viśva Samhitā*, ch. 85; *SBE.*, vol. VII, p. 259 note).

Pañchānana—The river Pañchāna which flows by the side of Rajgir in the districts of Patna and Gaya; it is either the old bed of the Son which according to the *Rāmāyaṇa* flowed by the eastern side of Girivraja or Rājagṛha (*Mbh.*, Aśi, ch. 32) or the ancient Sappini (see *Giriya*).

Pañchapadi—The river Panjah, a tributary of the Oxus, which rises in the Hindu Kush (*Bhāgavata P.*, V, ch. 20).

Pañcha-Prayāga—(1) Devaprayāga at the confluence of the Bhāgirathī and the Alakānandā; (2) Karmā-prayāga at the confluence of the Alakānandā and the Pindar river called also Karmā-Gangā. Karmā is said to have performed austerities near this confluence; (3) Rudraprayāga at the confluence of the Alakānandā and the Mandākinī; (4) Nandaprayāga at the confluence of the Alakānandā and the Nandā or Nandākinī, a small river; (5) Vishnuprayāga near Joshinātha or Joshimātha at the confluence of the Alakānandā and the Vishṇu-Gangā. The union of these streams forms the river Ganges, which in its upper portion is called the Alakānandā. The Jāhnavī is a tributary of the Bhāgirathī (see the Map in Hodgson's *Physical Geography of the Himalaya* in *JASB.*, XVIII, facing p. 762).

Pañchāpsara-Tirtha—In the district of Udayapur, one of the tributary states in the Chhota-Nagpur division. Kaps, Bandhapur, Banjamba and Ponri are supposed to be on the site of the Pañchāpsara lake of the *Rāmāyaṇa* (*List of Ancient Monuments in the*

Chhota-Nagpur Division). But the *Bhāgavata* (bk. X, ch. 70) places it in Southern India; the *Chaitanya-charitāmṛta* places it at Gokarna. According to Śrīdharaśwāmī, the celebrated commentator, Pañchāpastra-tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. From the *Mbh.* (Ādi, ch. 217) it appears to be the same as *Pañcha-tīrtha* in the province of Madras.

Pañcha-Tīrtha—1. A collective name given to five pools or basins of water, situated between two hills on the west of Haridwar; their names are Amṛta-kuṇḍa, Tapta-kuṇḍa, Sitā-kuṇḍa, Rāma-kuṇḍa and Sūrya-kuṇḍa. 2. A place of pilgrimage in the province of Madras mentioned in the *Mbh.* (Ādi P., ch. 217). It was visited by Arjuna. Same as *Pañchāpastra-tīrtha* (*Shanku P., Kunārīkā Kh., ch. I*).

Pañcha-Badari—The five Badaris are Badrinātha, Briddha-Badari, Bhavishya-Badari, Pāṇḍukeśvara and Ādi-Badari (Gauriprasād Mīśra's *Kāśmīrītha Badarī-Vāda Yātra*).

Pañchavaṭī—Nasik, on the Godāvari, where Rāmachandra dwelt with Lakshmana and Sitā during his exile; it was here that Sitā was abducted by Rāvana, king of Lākā. In the village called Saikhera, at a short distance from Nasik, Rāmachandra is said to have killed Mārīcha who had beguiled him from his hut. Nasik is also one of the Pīthas, where Sati's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakshmana, the brother of Rāmachandra. These two circumstances have given the name of Nasika to the ancient Pañchavaṭī. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

Pañcha-vedi—For the five *vedas* see *Prajāpativedi*.

Pāṇḍu—Same as *Pāṇḍya* (Upham's *Mahābhārata*, ch. 76).

Pāṇḍupura—Pāṇḍerpur or Pāṇḍharpur on the southern bank of the river Bhīmarathi or Baimā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīthobhā Deva or Bīthabnātha, an image of Kṛishna (*Bomb. Gaz.*, XX, pp. 417 f; *Chaitanya-charitāmṛta*, Madhya, ch. 9). Pāṇḍupura is evidently a corruption of Puṇḍarikapura; Puṇḍarika, who was celebrated for his filial affection, was visited at this place by Kṛishna and Rukmīṇī. Same as *Puṇḍarika-khetra*, *Tapasārama*, *Tapasā*, and *Puṇḍarika*.

Pāṇḍya—The modern districts of Tinnevely and Madurai. Its capital at different periods were Uragapura or Uriyur (modern Trichinopoly), Mathura (modern Madurai) and Korkai or Korkai at the mouth of the river Tāmraparai, now 5 miles inland. Korkai (q.v.) is mentioned by Ptolemy in the second century A.D., and by Marco Polo as Kael (Yule's *Marco Polo*, II, p. 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāṇḍya, is said to have sent the first embassy to Augustus Caesar at Rome in 26 or 27 B.C. (*JRAS.*, 1860, p. 309; Caldwell's *Drav. Com. Gram.*, p. 11). The second embassy was sent to Rome between 41 and 54 A.D. by Chandra Miska Sewa, king of Ceylon (44-52 A.D.) in the reign of Claudius (*JRAS.*, 1861, pp. 349, 350). Roman intercourse with India was at its height during the reign of Severus (third century A.D.), Commodus and the pseudo-Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS.*, 1862, p. 270). It is said to have been founded in the sixth century B.C., and it was overthrown in the middle of eleventh century A.D., and afterwards restored by the Nāyaks. For the colonisation of Pāṇḍya by the Pāṇḍu tribe of Northern India see Prof. D. B. Bhandarkar's *Lectures on the Ancient History of India*, pp. 10, 11.

Pāpiprastha—Pānīpat, one of the five villages surrounded by Yudhishtira from Duryodhana (see Kurukshetra). The five Prasthas or villages are said to be Pāpiprastha, Śonaprastha, Indraprastha, Tīnaprastha and Bhāgaprastha, whereas in the *Mahābhārata* (Udyoga, ch. 31) these names are Kūśāsthala, Bṛikāsthala, Mākandī, Vāraṇāvata and another, but see *Vegīśaṇḍra-Nāḍaka*, Act I. and *Mbh.*, Udyoga, ch. 72, where for Kūśāsthala, Abīsthala is mentioned.

Pāpā—Pāvāpurī, about seven miles to the south-east of Bihar (town) and two miles to the north of Girīyā. Mahāvīra, the twenty-fourth Jaina Tīrthāṅkara, died here in B.C. 527 according to the Jainas of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina-Sūtras* in *SBE.*, XXII, p. 269), while he was dwelling in the house of the scribe of king Hastipāla (Bühler's *Indian Sect of the Jainas*, p. 27) or according to Stevenson's *Kalpa-sūtra* (ch. vi) while he was spending the Paryushana (Pajjvasana) at the palace of Shastipāla, king of Pāpā. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pāpā is a corruption of Apāpapurī. Pāpā or Pāvā has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pāvā where Buddha ate food at the house of Chunda. Pāvāpurī is the modern name of the ancient Pāpā or Apāpapurī. See *Apāpapurī* and *Pāvā*. Mahāvīra obtained the Kevalihood below a Śāla tree at Jṛimbhikagṛāma on the river Rīṭavāṭkā (Stevenson's *Kalpa-sūtra*, ch. VI). See *Kundagāma*. The annual festival of Dipāvālī (Dīvālī) was started to commemorate Mahāvīra's death (*SBE.*, XXII, p. 266).

Pāpaghni—The southern Pennar which rises in the Nandicoorg mountain (Wilson's *MacKenzie Collection*, p. 137, quoting *Vāya P.*).

Pāpanāśam—The cataract at Pāpanāśam in Tinnevely is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

Parā—Same as *Pārā* (*Vāya P.*, *Pūrva*, ch. 45, v. 98).

Pārā—The river Pāravati in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmaṇḍa P.*, *Pūrva*, ch. 48; *Mālatī-Mādhava*, Act IX, and *Arch. S. Rep.*, vol. II, p. 308). It is the Eastern Pāravati, the western Pāravati being a tributary of the Chambal (Thornton's *Geog.*, s.v. *Parvatty and Sind*).

Pārada—Parthia or ancient Persia (*Matsya P.*, ch. 121). The Parthians were the Prithus of the *Rig Veda*. Parthia is mentioned as Pārthava in the Behistan inscription of Darius (Rawlinson's *Herodotus*, vol. II, pp. 560-616). See *Pahlava*. According to Dr. Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bharata-varsha or India*, p. 35).

Paralia—See *Purālī*.

Pārālīpura—Deoghar in Bengal; it contains the celebrated temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. Another Pārālīḍon situated in the Nizam's dominion is pointed out as the ancient Pārālīpura, but Palcoḍḍon, another name for Baidyanāth (Deoghar), is perhaps a corruption of Pārālīpura (see *Chitābhumi*).

Paraleka—See *Purālī*.

Pārasamudra—Ceylon. It is the Palæsimundu of the *Periplus* and Simoundou of Ptolemy. See Bhaṭṭa Swāmī's commentary on the word *Pārasamudra*, a species of agallochum grown in Ceylon mentioned in the *Arthashastra* of Kaṭilya (Bk. II). Ceylon was always famous for its *aguru* (agallochum), as it formed one of the articles of gift presented by Bibhishana to Sahadeva (*Mbh.*, *Sabha*, ch. 30).

Parasika—Persia (*Raghuvamśa*, IV, v. 60); the Persians were the Parsus of the *Rig-Veda* and Parsan of the Behistun Inscription (*JRAS.*, vol. XV, pp. 101, 103).

Pāraṅkara—Thala-Pāraṅkara district in Sindh (*Pāṇini*, *Aṣṭādhyāyī*, IV, 3, 93; VI, 1, 157; see Kuntz's *Vicissitudes of Aryan Civilization*, p. 372, and his map).

Parasurāma-kṣhetra—Koṅkana (see *Surpāraka-līlitha*), a large territorial division between Surat and Goa, especially the entire sea-coast in the province of Bijāpur. Its capital was Thana (Alberuni's *India*, vol. I, p. 203). Saṅgamaśvara, a town on the Śāstri river in the Ratnagiri district of the Bombay Presidency containing temples built by Parasurāma, was, according to the Sahyādri Khanda of the *Skanda Purāṇa*, called Rāmakṣhetra or Parasurāma-kṣhetra. (It was the headquarters of king Karna of Kolhapur in the seventh century (*Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 201). The name of the town was evidently derived from the Mahādeva Saṅgamaśvara whose temple was situated at the junction of the Krishna and Vepā (Da Cunha's *Hist. of Chaul and Bassein*, p. 110). Koṅkana is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara, on the west by the Arabian Sea. Vālu-keśvara mentioned in the aforesaid *Purāṇa* is the Malabar Hill, and Vānbali is Banavali, which is a tank in the southern part of the territory of Goa (*Ind. Ant.*, III, p. 245). Parasurāma-kṣhetra comprised seven divisions, viz., Kerala, Tuluṅga, Gaurāṣṭra, Karahāṭa, Barālātā, Barbara and Koṅkana proper. These seven divisions of land correspond to the seven different tribes of Brāhmana who colonised it, and therefore it was called Septa Koṅkana (*Skanda P.*, Sahyādri Kh., bk. II, ch. viii; Da Cunha's *Hist. of Chaul and Bassein*, p. 121 note). See *Champāvati*, *Batyā* and *Śrī-sthānaka*.

Parasurāmapura—Twelve miles south-east of Patti in the district of Pratāpgar in Oudh. It is one of the *Itthas* where a portion of Sati's body is said to have fallen.

Parasusthāna—The country of the Pārasavas mentioned in the *Vāyu Purāṇa* (II, ch. 37, v. 262), the capital of which was Hupian or Opian, a little to the north of Charikar at the north-east end of the Pamghian range (Beal's *RWC.*, II, p. 285 note). It is also mentioned by Pāṇini (V, 3, 117).

Parasya—Persia (*Viśva P.*, II, ch. 3). Its chief town according to Hiuen Tsiang was Saurasthāna. Hiuen Tsiang must have visited Persia at the time of the Sassanian kings, when their capital was Ctesiphon on the Tigris. Su-la-sa-t'ang-na of Hiuen Tsiang is not perhaps Surasthāna or Saurasthāna, but appears to be a transcription of Satarosthāna, the capital of Persia, now called Shahrūd (see *JASB.*, 1911, p. 727).

Pāripātra—1. The western part of the Vindhya range extending [from the source of the Chambal to the Gulf of Cambay (*Asia. Res.*, vol. VIII, p. 338); according to Dr. Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Deccan*, sec. III; *Purāṇa P.*, ch. 85). It comprised the Aravali mountains and the hills of Rajputana including the Pāthar range which is perhaps a contraction of Pāripātra. It appears to have included the countries of Aparānta, Saurāṣṭra, Śudra, Mālava (Mālava), Malaka and others (*Kūrma P.*, *Purva*, ch. 47), in short a great portion of the western coast of India. According to the *Rāmāyaṇa*, Pāripātra or Pāriyātra (q.v.) was situated on the western sea (*Kishk. K.*, ch. 42, v. 20). 2. The Hindu Kush and the Pamir (see *Nishadha*).

Pāriyātra—Same as Pāripātra (I) (*Vāmana P.*, ch. 13; *Brahmaṇḍa P.*, pt. II, ch. 16).

Parpatā—1. The river Banas in Rajputana; a tributary of the Chambal (*Vāyu P.*, I, ch. 45; Cunningham's *Arch. S. Rep.*, viii, p. 15). 2. According to Bhagavanlal Indrajī, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt. I,

p. 25), and falls into the Gulf of Kachh. *Barnāsā* is supposed to be a corruption of *Parāśā* (*Arch. S. Rep.*, vi; *Mataya P.*, ch. 114). The river *Parāśā* is mentioned in the *Mbh.*, *Drona*, ch. 92. 3. The river *Tamasā* or *Tonse*, a tributary of the *Yamunā*, the *Prinias* of *Arrian* (*McCrindle's Megasthenes and Arrian*, p. 134). But the *Mataya Purāṇa* (chap. 114) mentions both the rivers *Parāśā* and *Tamasā*. 4. A river near the *Darddura* mountain (*Rāmāyaṇa*, *Yuddha*, 11).

Parthalis—*Parthalis*, according to *Megasthenes* (fourth century B.C.) and the *Natural History* of *Pliny* (*Plinius Secundus*—trans. by *Philemon Holland*, London, 1601—ch. xix, p. 126), was the capital of the *Gangaridai* or the country of *Rājha* on the *Ganges*, i.e., the districts of *Hughli* and *Burdwan* in *Bengal*. It is evidently *Pūrbasthali*, now a village in the district of *Burdwan* on the river *Ganges*.

Parushni—The river *Ravi* (*Iravati*) in the *Panjab* (*Rig-Veda*, X, 75). It is also called *Purushni*. The great battle of the ten confederate kings in the early part of the *Aryan* migration was fought on the banks of this river, and *Sudāsa*, the king of the *Tritsu* and head of one of the confederate parties, obtained victory over *Kutsa*, the king of the *Purus*, afterwards known as *Kurus*, and his allies (*Ragozin's Vedic India*, p. 326 f.). 2. A tributary of the *Godavari* (*Brahma P.*, ch. 144).

Parvata—1. A country in the *Panjab* to the north-west of *Multan* between the *Ravi* and the *Sutlej*. It is mentioned in the *Aṣṭadhyāyī* of *Pāṇini* and also in the *Mudrā-rākṣasa* (Act III). 2. Same as *Śrī-śaila* (*Ānanda Giri's Śaivismajaya*, ch. 55, p. 186).

Pārvaṭī—The river *Parba* in the *Kohistan* of the *Jalandhar Doab*; it falls into the river *Bias*, a couple of miles above *Bajoura*. *Maṇikaraṇ*, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the dry stream of the *Parba*. The springs are numerous (*J.A.S.B.*, XVII, p. 590).

Pārvaṭī-kṣhetra—Same as *Bīraṣā-kṣhetra*.

Pāschimodadhi—The *Arabian Sea* (*Padma P.*, *Svarga*).

Pāshāna—1. The *Peshin* valley in *Southern Afghanistan* (see *Pāshāna Parvata*). 2. See *Bāloksha*.

Pāshāna Parvata—The *Amran* mountains on the western boundary of *Pishin* (*Pāshāna*) valley in *southern Afghanistan* (*Dev. Kalp.*, chs. 59, 56).

Paṭupata—See *Kāraṇa* (*Mataya P.*, ch. 22).

Paṣupatinātha—The celebrated temple of *Mahādeva* in *Meigasthala* in *Nepal* (*Dewi P.*, ch. 83; *Sriyambhā P.*, ch. 8), on the western bank of the *Bagmati* in the town of *Devipātan* which was founded by *Asoka's* daughter *Chārumati*, about three miles north-west of *Katmandu*. It is associated with the story of the fowler and the god, which is recited on the night of the *Siva Chaturdasi*. It is said that the fowler obtained the boon of salvation from *Mahādeva* at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P.*, *Māhesvara Kh.*, *Kodāra Kh.*, I, ch. 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the *Meigasthali* (*Wright's History of Nepal*, pp. 21, 81). But the *Siva P.* (*Jāna-saṃhitā*, ch. 74) places the scene of the story in the *Arbuda* mountain. *Paṣupatinātha* is also called *Paṭupati*.

Patachohara—*Patachohara* appears to have comprised a portion of the district of *Allahabad* and the district of *Banda*; its capital was situated not far from the *Ganges* (compare *Jaimini-bhārata*, ch. 15, and *Mbh.*, *Sabhā*, ch. 30). It was conquered by *Sahadeva*, one of the *Pāṇḍavas*.

Pātāla—1. Tatta in Sindhi, mentioned in the *Periplus of the Erythrean Sea* and Arrian's *Indika* (*JRAS.*, vol. I (1834), p. 210; *Mbh.*, Udyōga, ch. 97). Cunningham identifies it with Hyderabad in Sindhi (*As. Soc.*, p. 279). It is said to have been governed by the Nāga kings, who, according to Ragozin, were Dravidians (Ragozin's *Vedic India*, p. 308), the serpent (Nāga) being the Dravidian symbol of the Earth. Arrian calls the delta of the Indus, Pātāla. According to Mr. Schoff, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythrean Sea*, p. 166); the Usbegs belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*). It is said that Egyptian vessels sailed to "Pattala, a sea-port of India" (David Macpherson's *Annals of Commerce*, I, p. 139). Perhaps it is the Pātālagrāma of the *Avs. Kalp.* (ch. 37) where a stūpa was built. Near Tatta is the Salilārāja Tīrtha or the Vārūṇī Tīrtha; Salilārāja being a name for Varuṇa (*Mbh.*, Udyōga, ch. 97). 2. See **Rasātala**.

Pātālapura—The name was originally applied to Aśma of the *Rāmāyana* (Uttara, ch. 23), Oxiana of the Greeks, modern Aśau in Sogdiana situated on the northern side of the river Oxus, a little to the north-east of Balkh. Afterwards Balkh was called by the name of Pātālapura when the seat of Government was removed to it from Aśma (see my *Rasātala or the Underworld* in the *Indian Historical Quarterly*, vols. I-II.).

Pātālāvatī—A branch of the Chambal, mentioned by Bhavabhūti in his *Mālātī-Mādhava*, (Act IX). It is perhaps the Polaitah of Tod (*Rājasthān*, vol. I, p. 4).

Pātālīputra—Patna, built in 480 B.C. by Sunidha and Vasakāra, the two ministers of Ajātaśatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vaiśālī (*Mahāvagga*, pt. VI, ch. 28). The old capital of Magadha was Girivrajaपुरा or Rājgir, but it was subsequently removed to Pātālīputra by Udayāśva, who was the grandson of Ajātaśatru according to the *Vishnu P.* (IV, ch. 24), but according to the *Sāmaññaphala-sutta*, he was the son of Ajātaśatru, but it has been proved that he was the son of Darśaka and grandson of Ajātaśatru (*JASB.*, 1913, p. 259). A very small portion of the modern town of Patna is on the site of the ancient Pātālīputra, the greater portion of which was diluviated by the rivers Ganges and the Son in 750 A.D. The name of Pātālīputra, however, existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol. I, p. 290). It was the birth-place of Ārya Bhaṭṭa, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Vārttika* and minister of the last Nanda called Mahāhanda, Yogānanda or Dharmānanda) and Chāṇakya flourished at this place. It contains the temple of Pātālīdevī or Pātālī Devi, one of the Pīthas mentioned in the *Bṛihad-sūkt Tantra*. A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavāha or the Son), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 190 stadia or 23½ miles. When Hsien Tsiang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanauj. The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it. Dr. Waddell, however, supposes that the site of the ancient Pātālīputra,

still exists. The Sugūga palace was situated on the bank of the Ganges (*Mahāvastu*, Aot II, written about the eleventh century). It also contained the celebrated Vihāra (monastery) called Kukkutārāma where Upagupta, the preceptor of Aśoka resided (*Sengambhā Purāṇa*, ch. I). The Kukkuta Vihāra was situated in a garden called Upakaṇṭhikārāma on the right bank of the Ganges (*Aśoka Avadāna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 65). Dr. Waddell identified the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrar, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sovai Lake through Dhanuki on the eastern margin of Kumrar to Mahārāj-khaṇḍa (Emperor's moat) at Tulsi Mundī which means the market place of the king. Dr. Waddell has identified the Āgam-kuān (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons; the brick mound to the east of the lake Gun-sar or Gaugh-sāgara, containing a temple of Mahādeva on the top, with the first and greatest of the 84,000 stūpas built by Aśoka to enshrine the relics of Buddha; the Pañchpāhāri with the five Belostūpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna; the Chhota-pāhāri with Upagupta's (identified with Moggalliputta Tissa) Hermitage Hill built by Aśoka; the Bhikṣā-pāhāri mound with Mahendra's Hermitage Hill; the mound to the east of Rāṅpura with the Āmḍaka Stūpa situated within the Kukkutārāma monastery; the Jaina temple at Kamaldih with the residence of the "heretics" of Huen Tsang—the temple was built to the memory of Śthūlābhadrā, the seventh patriarch after Mahāvīra in the third century B.C., and former minister of Nanda, who died at this place, Śthūlābhadrā became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Udāgadhātā*, p. viii, Introduction), for the names of the Jaina patriarchs or Śhāviras after Mahāvīra, (see Dr. Stevenson's *Kalpasūtra*, p. 100); the spot which is less than half a mile to the east of Kamaldih with Pāṭaligrāma where Buddha stopped in a Chaitya, preached and left his foot-print on a stone which was removed by Śaśāṅka and which may now be found at Bulinda Bāgh (Dr. Waddell's *Excavations at Pataliputra and Exact Site of Aśoka's Classic Capital of Pataliputra*, p. 38). P. C. Mukherji has identified Pāṭaligrāma with Pāhāri (Baṭa and Chhoṭa). He has identified Baṭa-Pāhāri with the great stūpa of Aśoka; Chhoṭa-Pāhāri with the stūpa of the four past Buddhas; Kumrār with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born; the spot on the north of Nanda's palace between Kalu Tālāo and Chaman Tālāo at Kumrār with "Kālāśoka's hell" or Jail; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru; the mounds at Bāhādurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kālāśoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435); Sugūga palace with the Killā at Sadargali in Patna city. The wooden palisade mentioned by Megasthenes has been traced by him from Lohānpura via Bāhādurpura, Sadalpura and Sovai tank to Mangal Tālāo. He also discovered an oval temple of the Maurya period at Nasrattanpur (P. C. Mukherji's *Excavations of the Site of Pataliputra*, pp. 14-15). Azokārāma, the celebrated monastery, was situated near Pataliputra and not within the town. It was situated on the west of the town, perhaps at Mahārampura, a corruption of Mahā-ārāma-pura. At the time of Fa Hien, Pataliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrār, where the ancient palaces have been discovered, is evidently

corruption of Kusinapura, where the king and the wealthy people resided (*Mudrārākṣasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pataliputra. Samudra Gupta (325 to 375 A.D.) removed his capital to Ayodhya, though Pataliputra was still regarded as the official capital. The last king of the dynasty Kausāra Gupta II was deposed and he left Ayodhya and resided at Śrāvastī (530 to 550 A.D.); and Yaśodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 530 A.D. and became its king under the name of Vishnvarddhana. According to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Scythians at Kurur in 533 A.D., which gave rise to the Samvat era, but according to Dr. Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayini (see *Ujjayini*). Since that time Pataliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hsien Tsiang, who visited India in the seventh century, found Pataliputra as an ordinary village. For further particulars see *Patna* in Part II of this work. The dynasties from Chandragupta which reigned in Pataliputra were (1) the Mauryas from Chandragupta (for whose life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Brihadratha (321 B.C. to 185 B.C.). Aśoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the death of his father Bindusāra after killing his elder brother Samana, viceroy of Takshashilā, and was formally appointed king in the fifth year (*Dīpāṅkara*, Cowell's ed., chs. 26-28). In the ninth year he became an Upāsaka, in the eleventh year a Bhikṣu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the third Buddhist synod was held at the Aśokārāma-vihāra in Pataliputra under the presidency of Mudgalliputra Tissa, called also Upagupta. Upagupta, however, was the preceptor and chief adviser of Kālāśoka called Aśoka (see *Mathurā* and *Urumunda Parvata*). He was asked by Aśoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stūpas (*Chinese Buddhism*, p. 69); (2) the Śuṅgas from Pushyamitra or Pushyandira to Devabhūta (185 B.C. to 76 B.C.); (3) the Kānyas from Vasudeva to Susarman (76 B.C. to 31 B.C.); (4) the Andhra-bhṛityas (Śātakarni or Śātagharnas of the inscriptions) from Sīprā to Gautamiputra (31 B.C. to 312 A.D.), but according to Dr. Bhandarkar the Andhra-bhṛityas reigned from A.D. 50 to 154 A.D.; (5) the Vāṁśīputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718), from Pulīman, son of Gautamiputra, to Palamehi, reigned from 333 A.D. to 429 A.D., but the Vāṁśīputras and Gautamiputras were merely metonymies (see V. A. Smith's *Early History of India*, p. 186). For the Gupta kings and the change of capital, see *Magadha*. Patna is the birth-place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists; he died at Abjainagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASS*, 1845, p. 333, and also the *Vichitra Nāṭaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASS*, (vol. XIX, p. 521; vol. XX, p. 487). The exploration at Nawār in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows of monolithic, polished columns, with at least 10 columns in each row" evidently adorned with "heavy stone sculptures of something over life-size." Dr. Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne-room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS*, 1914 and 1915,

pp. 3f, 405f, *Arch. S. Rep.*, Eastern Circle, 1913-14). But farther evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achaemenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahābhārata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahābhārata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishtira (Sabhā P., chs. 1 f), must have been composed at a much earlier date than the Achaemenian period. So long as this portion of the *Mahābhārata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pataliputra was of the Mauryan period. Pataliputra was built when Ajātasatru, the contemporary of Buddha, was reigning at Rājagṛha, and the seat of government was removed there by Udayi, the successor of Ajātasatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pataliputra might have belonged to an anterior period when the Śaunāga and Nanda dynasties reigned over Pataliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Age and Mod. Arch.*, p. 83). Rājgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pataliputra" in *Journal B. B. R. A. Society*, vol. XXIV (1916-17).

Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana; it was the capital of the Yādavas at the time of the Muhammadan conquest. It was also called Śrīpatha.

Pāṭheyya—The western division of India at the time of Buddha, including Kuru, Pañchāla, Avantī, Gāndhāra, Kāmboja, Śārasena, etc. (*Mahāvagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBH.*, XVII, p. 146).

Paundanya—Same as **Potana**. It was founded by Asmaka (*Mbh.*, *Ādi*, ch. 173, v. 47—P. C. Roy's ed.)

Paundarika—Same as **Pāṇḍupura** (*Padma P.*, *Uttara*, ch. 96).

Paundra—Same as **Puṇḍravarddhana**. It was also called **Puṇḍradeśa** after the name of Puṇḍra, a son of Balli (see **Sumba**). It was bounded on the east by the river Karatoṇḍā, but according to Mr. Westmacott by the river Brahmaputra (*JASB.*, 1876, p. 3), on the west by the river Kauṣiki (Kosi), on the north by the Hemakūṭa mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vāsudeva who was jealous of Krishna (*Harivamśa*, chs. 281, 282; *Padma P.*, *Uttara Kh.*, ch. 94; *Brahmaṇḍa P.*, *Pūrva*, ch. 55). **Puṇḍradeśa** and **Paundra** were the names of the country and **Puṇḍravarddhana** was perhaps its capital. It was also called **Karasha** (*Bhāgavata P.*, X, ch. 66). It has been identified with **Pāṇḍā** in the district of Malda in Bengal. It was formerly situated on the Mahānandā which has now receded four miles to the west. It contains the celebrated Adinah mosque and the Satasagaḍ which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahābhārata* (*Sabhā P.*, ch. 51, and *Bhishma P.*, ch. 9) considers that **Puṇḍra** and **Paundra** were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Aiga and Baiga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India in JASB.*, 1897, p. 85).

Paundra-Vardhana—See **Pundravardhana** and **Pundra**. It was the name of the capital as well as of the country. Jayapida Vinayaditya who ascended the throne of Kasmir in the Lankika or Saptarishi year 3825 (3825-3075=750 A.D.) visited Paundravardhana and placed Jayanta, his father-in-law, on the throne of Uda by defeating the five chiefs of Pañcha-Gaṇḍa (Dr. Stein's *Rājatarāṅgī*, vol. II, p. 183; *Vāṇashasta*, s.v. *Kuśīra*).

Pannika—Same as **Punaka** (*Vāyu P.*, ch. 45).

Paurava—A country on the eastern bank of the Hydaspes (Jhelum) including the Gogra district, the original seat of the Purus, the kingdom of Porus who fought with Alexander (*Mbh.*, Sabhā P., 27; *Harsacarita*, ch. VI).

Pāvā—1. Identified by Cunningham (*Arch. Gen.*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north-east of Kusinagara, the last place visited by Buddha before he reached Kusinagara where he died. Dr. Hony identified Pāvā with Pappaur, about three miles east of Sewan in the district of Chhapra. Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padaravana. At Pava Buddha ate at the house of Chunda, according to Dr. Hony, *sūkara* (not hog's flesh) but *sūkara-kunda* (hog's root) which aggravated the illness that terminated his life (*JASB.*, vol. LXIX, p. 80). For the meaning of "Sūkara-maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Māhā* (*SBE.*, vol. XXXV) by Dr. Rhys Davids. According to Dharmapāla it means the tender top-sprout of the bamboo plant. Buddha himself interdicted the use of meat, "Let no one, O Bhikkhus, knowingly eat meat (of an animal) killed for that purpose: whoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14). It is not therefore likely that he would have taken meat at Chunda's house. Asvaghoṣa does not mention the nature of the repast offered (see *SBE.*, XIX, pp. 235, note, 286). But see *Mahā-parinibbāna Sutta*, ch. IV in *SBE.*, XI, p. 71, where "bear's flesh" is mentioned. 2. Same as **Pāpā** or **Pāṇāpurī**, seven miles to the east of Bihar town, where Mahāvira, the Jaina Tirthaṅkara, died (see **Pāpā**).

Pavamāna—The Paghman (or Pamghan) range. It appears to be part of **Pārpātra** (*g.n.*) and therefore of the Hindu Kush (*Devī-Bhāgavata*, VIII, ch. 7).

Pāvani—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvatī and the Ghaggar, which is called by the name of Sarasvatī, the most sacred river in ancient India. The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyana*, Aḍi, ch. 43). Bharata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.*, Ayodh., ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thaneswar there is a celebrated Tirtha on the Sarasvatī called *Gaṅgā-ārtha*, where Gaṅgā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. S. Rep.*, 1883, p. 64; *Punjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvatī is situated to the east of the Hlādinī which is also one of the three eastern streams of the Ganges (*Rāmāyana*, Ayodh., ch. 71, and Aḍi., ch. 43). The Ghaggar was a very important river before and the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Punjab Gazetteer*, Ambala District, ch. I, p. 5). 2. Same as *Baidyandītha* or *Chitābhumi* (*Byat-Siua P.*, pt. II, ch. 3).

Payasvini—1. The river Pāpasāhini in Travancore (*Chaitanya-chariṇī*, *Garuda P.* 1, 55; *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisani or Pisani, a tributary of the Yamunā between the Kru and the Tonse near Mt Chitrakūta. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

Payoshni—1. The river Pam or Pain-Gaṅgā, a branch of the Wardha in the Central Provinces (*Bhāgavata P.*, V, xix, 17; *Padma P.*, *Uttara*, ch. 41; *Matsya P.*, ch. 22, v. 32; *Garrett's Classical Dictionary of India*). 2. The river Pita in Travancore (*Chaitanya-chariṇī*, *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 3. The river Pūrṇā, a tributary of the Tapi (*Mbh.*, *Vana*, ch. 113). 4. The river Tapi and its branch the Pūrṇā (*JRAS.*, 1890, p. 541). But the *Bṛhat Śāra P.* (pl. 11, ch. 30) and the *Matsya* (ch. 113) and other Purāṇas mention Payoshni and Tapi as two distinct rivers in the same verse. The *Padma P.* (*Uttara*, ch. 41) mentions "Tapi, Payoshni and Pūrṇā" in the same verse.

Perimada—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy*, p. 201) (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to Da Cunha, the ancient name of Salsette was Shashthi (see *Shashthi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Kṛishnagiri in the inscriptions of the island, is supposed by Ferguson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 101). The cave temples are scattered over the two sides of a big rocky hill at a many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal*, vol. II, p. 180).

Patanika—The country about Paithān on the Godavari or Mahārāshtra (Aśoka's Girnar and Dhauli inscriptions in Smith's *Aśoka*, p. 120; and Bhandarkar's *Early History of the Deccan*, sec. iii: *JASB.*, 1838, p. 267).

Phalaki-vana—In Karuṇashetra, where at Phalar on the Oghavati river, 17 miles to the south-east of Thanjavur, Sukra Tirtha is situated (*Arch. S. Rep.*, vol. XIV, p. 101; *Mbh.*, *Vana P.*, ch. 83).

Phalgu—The united stream of the Nīlajana (or Nirāṇjana) and the Mohanā is called by the name of Phalgu. The Nīlajana is united with the Mohanā near the Mora hill, about a mile below Buddha-Gaya. The Phalgu flows through Gaya, and the whole channel of the river from Brahma-sarogvara to Uttara-mānasa is considered holy (*Agni P.*, ch. 219).

Phālguna—See *Pañcāhārsā-Tīrtha* (*Bhāgavata*, X, ch. 79).

Phenā—Mr. Pargiter doubtfully identifies Phenā with the Pengeṅgā or Pain-Gaṅgā. It was also called Sindhu-Phenā (*Brahma P.*, ch. 129; *JRAS.*, 1911, p. 803). It is a tributary of the Godavari (*Brahma P.*, ch. 128).

Phanagiri—It is near the mouth of the Indus (*Bṛhat-Samhitā*, XIV, v. 18).

Phallagrāma—Chitragong.

Pihohillā—A river in Kāmarupa or Assam (*Yogini-Tantra*, *Uttara-khaṇḍa*, ch. 1; *Mahābhārata*, *Bhishma Parva*, ch. 3).

Pida—A country mentioned in the second edict of Aśoka at Girnar, it is the Pidika of the *Brahmaṇḍa Purāṇa* (ch. 49). It was situated in the Arcot district (*JASB.*, 1838, pp. 160, 403).

- Pinākini**—The river Pennar in the Madras Presidency (*Skanda P.*, Malaya, kh., Arundachala Mahāt., ch. 2; Sewall's *Arch. Surv. of South India*, vol. I, pp. 123, 129). It was also called Pinākā. It is the Tyana of Ptolemy. It rises among the Nandidroog mountains in the province of Mysore, where on account of its northerly course it is called the Uttara Pinākini (Hamilton's *East India Gazetteer*). The Dakṣiṇa Pinākini is the same as Pāpaguṇi.
- Pinḍaraka-Tirtha**—Near Golagar in Guzerat, sixteen miles to the east of Dwarkā (*Mbh.*, Vana P.) It was at this place that the Rishis cursed Śāmba, Kṛiṣṇa's son, saying that he would give birth to a *Mushala* which would destroy the Yadu race (*Bhāgavata*, XI, p. 1).
- Pishtapura**—Pithāpura in the Godavari district, it was conquered by Samudra Gupta. It was the ancient capital of Kālīṅga (Smith's *Early Hist. of India*, p. 284). Same as Gayāpāda.
- Plakṣhaprasavapā**—See *Sarasvatī* (1).
- Polaura**—According to Ptolemy it is the name of a town near the Kambyson mouth of the Ganges (McCrindle's *Ptolemy*, p. 72). Same as: Kola-Parvatapura (see my *Early Course of the Ganges in I.A.*, 1921).
- Potali**—Same as **Potana** (*Jātaka*, iii, p. 2).
- Potana**—Paṭhān on the north bank of the Godavari. It was the capital of Amaka or Annaka or Mahārāṣṭra (*Mahā-Govinda Sutta* in the *Dialogues of the Buddha*, pt. II; *Jātaka*, iii, p. 2). See **Pratishthāna**.
- Prabhāsa**—1. Somnath in the Junagar state, Kathiawar. It is also called Devapattana and Berawal; Somnath is properly the name of the temple and the city is called Devapattana (Yule's *Marco Polo*, vol. II, p. 334 note). "The neighbourhood of Pattana" (which contains the celebrated temple of Somnath at the south-western corner) "is esteemed specially sacred by the Hindoos as the scene of Kṛiṣṇa's death and apotheosis. A small river known to the Hindu devotees as the Raupākṣi, empties itself into the sea, at the distance of about a mile to the eastward of Pattana. At a particular spot on this river, sacred as that of Kṛiṣṇa's death, are a ghāt and a few temples" (*JASB.*, vol. VII, p. 869—*Note of a Journey in Girnar*). The reservoir called Bhāt-kunḍa or Bhātāk-kunḍa at a short distance behind Somnath's temple is traditionally the scene of Kṛiṣṇa's death, which took place on the first day of Kali yuga (*Bhāgavata*, XII, 2); the place where the Yādavas fell fighting with one another is also called Amarāvari Copitalā. Raupākṣi is another name for the river Sarasvatī (*Vāmana P.*, ch. 84). Somnath is known to the Jains under the title of *Chandra Prabhāsa* or *Chandraprabhā-prabhāsa*. It was formerly frequented by a very large number of pilgrims from all parts of India during an eclipse of the moon. Chandra (the moon) is said to have been cured of consumption, with which he was cursed, by bathing in the river Sarasvatī and worshipping Mahādeva since known as Somanātha (*Śvet P.*, pt. I, ch. 45; *Mbh.*, Śalya P., ch. 36). Berawal is two miles to the north-west of the Somanātha temple. The celebrated shrine of Somanātha, which is one of the twelve great Līṅgas of Mahādeva (see *Amarāvara*), occupies an elevated site on the south-western corner of the town of Pattana overlooking the sea and close to the wall. For a description of the temple of Somanātha, see *Notes on a Journey to Girnar in JASB.*, vol. VII (1838), p. 865. Somanātha, also called Somesvaranātha, was the family god of the Chalukya kings of Guzerat. The wooden temple of Somanātha was replaced by a stone temple by Kumārapala, king of Anahillapattana, at the request of Hemachandra, the author of the celebrated grammar called *Nibhāṭhacū* and the lexicographer called *Abhidhāna-chintāmaṇi* (Dawson).

Prabandhachintāmaṇi, pp. 126, 129). 2. Pabbhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 8 miles to the north-west of Kosam Kherāj (Kauśāmbī), visited by Hiuen Tsiang (*Spīgruaphia Indica*, vol. II, p. 240). There is a rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kauśāmbī but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chānnasodhōḥa where the river reappears (*Māh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Dhīgaraka P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopī and the Gopas took place, which is generally known as *Prabhāsa Mīhana*. The *Brahma-mīvarita Purāṇa* (Kṛishṇa-janma Kh., ch. 54, vs. 21, 23), however, places the scene of re-union at Siddhāśrama (*q.v.*) (*Ibid.*, ch. 126).

Prabhāsa-Sarasvatī—See *Sarasvatī* (2).

Prācīnī-Sarasvatī—See *Sarasvatī* (1).

Prācīya—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakośha*); the *Pracī* of the Greeks which included Magadha (McCrindle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāśī, Kōśala, Vidarbha and perhaps Magadha were called Prācīya (*Buddha*, p. 303 note).

Pradyumna-nagara—Pāṇḍuā in the district of Hooghly (*Mahābhārata* as quoted in the *Gāṅgāmāhātmya* of Raghunandan's *Prāyāścitta-tantra*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Sambarāśura, and hence the name of the place was changed from Rikabavanta to Pradyumnānagara or Mīrapura (*Harivamśa*, ch. 164). Pāṇḍu Sākyā made it his capital when he left the Sākyā kingdom for fear of falling into the power of Virudhaka, the parriels usurper of the throne of Kōśala, and retired beyond the Ganges. His daughter Bhadrakachōḥānī married Pāṇḍuvāśudeva, a prince of Sīṅhapura, present Singur in the district of Hughly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahavamsa*, ch. VIII). It appears that from the name of Pāṇḍu Sākyā, who was Buddha's cousin, being the son of Anurōdhā, ancient Pradyumna-nagara is called Pāṇḍuā (see my *History of the District of Hughly* in *JASB.*, 1910, p. 610); see *Mīrapura*. It appears that Pāṇḍuā was conquered by the Mahomedans at the end of the thirteenth century; Shah Sufi, who was sister's son to the Emperor Firuz Shah II, was oppressed by the Hindu Rājā of Pāṇḍuā who was called Pāṇḍu Rājā; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāṇḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāṇḍuā in the district of Hughly should not be confounded with Pāṇḍuā called Firuzabad near Malda which is identified with Puṇḍravarddhana.

Prāghodhī Hill—The Mora hill, across the river Pāṇḍu, three miles to the north-west of Buddha-Gayā; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, vol. III, p. 105). The hill is washed at its south-western base by the Mora Lake and therefore the hill is called Mora-Tāl-kā-pāḥāḍ. The cave reached through the villages Manjhowli and Sahaipura. For a description of the cave see *JASB.*, 1904, pp. 30-35.

Prāgyotishapura—1. Kāmarupa or Kāmākshyā in Assam (see *Kāmarupa*), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāgyotishapura on the bank of the river Betwā or Betravatī (*Brahma P.*, ch. 28; *Rāmāyana*, Kiehk., ch. 42).

Prāgvijaya—Jyntea in Assam.

Prāhlādapuri—Multan (see *Mulasthānapura*).

Prājāpativedī—A sacred place in Allahabad where Brahma performed sacrifices; this is the temple of Aṅgī, which is considered as one of the Pithas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā; at Gayā on the east, Hirajā (Jāipur) on the south, Pushkara on the west, Samantapanchāna on the north and at Prayāga in the middle (*Bhāmā P.*, ch. 22). With regard to Samantapanchāna as Uttara-vedī of Prājāpati, see *Mbh.*, Salya, ch. 54.

Pralamba—Madawar or Mundora eight miles north of Bijner in western Rohilkhand (*Rāmāyana*, Ayodhyā K., ch. 68). See *Matipura*.

Pranahitā—The united stream of the rivers Wardha and the Waingadā is called Pranhit. Same as *Pranhitā*.

Pranī—Same as *Pranhitā* (*Agni P.*, ch. 219).

Pranhitā—Same as *Pranahitā* (*Padma P.*, Uttara Kh., ch. 62). The river Pranhit falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasravana-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyana*, Aranya K., ch. 64) graphically described by Bhavabhūti in his *Uttara Rāmcharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of these hills dwelt the bird Jatāyu of the *Rāmāyana*. The *Rāmāyana* (Kishk. K., ch. 37) places another Prasravāgiri at Kishkindhā near Anagandi on the banks of the Tuṅga-bhadra; it is called also Mālyavāna-giri (see *Mālyavāna-giri*).

Prasthala—The district between Erodespur, Potlala and Sirsa (*Mbh.*, Droṇa, ch. 17; Paragier's *Mārkandēy. P.*, p. 321 note). Pātālā (A. Barthol's *English-Sanskrit Dictionary*, vol. III, Preface, p. 53).

Pratishphā-Nagara—Same as *Pratishthana*, the Prākṛita form of which is *Paithāna* (*Dvātrīṅśatputtalikā*, 1st story; *Vikramorvai*, Act II).

Pratishthāna—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahmā-puri Pratishthāna, now called Paithān or Pattana or Maṅgila-Pattana or Muṅgi-Pattana (Maṅgi-Paithān), the capital of Aśvaka or Mahārāshtra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad. Paithān is a corruption of Patitthāna, the Pāli form of Pratishthāna. It was the birth-place and capital of Rājā Śālivāhana who is said to have founded the Śaka era in 78 A.D., (see however *Pancha nada*). It is the Paithāna of the *Periplus of the Erythraean Sea* (p. 195) and Potali of the Buddhists (*Jātakas*, Cam. Ed., III, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, Uttara, ch. 62; *Kathā-saritsāgara*, (Tawney's trans.) I, ch. VI, p. 32; *Antiquities of Bilar and Aurangabad*). See *Mahārāshtra*. It was the capital of ancient Āśmaka, called also Alaka or Mulaka (*Sutta Nipāṭa*, *Pārāyana*, I, *History of Bābar* in Spence Hardy's *Manual of Buddhism*). 3. Jhusi, opposite to Allahabad, across the Ganges; it is still called Pratishthāpura (*Kāma P.*, ch. 37; *Agni P.*, ch. III, *Vikramorvai*, Act II; *Mbh.*, Vana, ch. 85). It was the capital of Rājā Puruṣarava and other kings (*Linga P.*, pt. I, ch. 65; *Bhāratīya P.*, *Pratī-sarga Parva*, pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ha (*Rāmāyana*, Uttara, ch. 10). It contains the places of pilgrimage called Haṅgesprapatana on its northern side, and on the bank of the Ganges Urvastīrtha and others. 4. Pathankot, the capital of Audumvara, the present Garudāspur district (see *Audumvara*).

Pratyagraha—Same as **Ahishikhata** (*Hemakosa*; *Mbh.*, *Ādi*, ch. 83).

Pravāga—It has been identified with Aṅga (Pargiter's *Mārkaṇḍ. P.*, p. 325).

Pravarapura—Śrinagar in Kashmir named after its founder Pravarasena II; the city was built on the site of the village called Sbaritaka; Pravarasena reigned for sixty years (Dr. Stein's *Rājatarāṅgi*, vol. I, p. 20 note). Bilhaya, who gives a description of the town in his *Vikramāditya-charitam* (C. 18), says it was situated on the confluence of the Bitastā (Jhelum) and the Sindhu. Bilhaya flourished in the eleventh century A.D., he is also said to be the author of the *Panchādikā*, the authorship of which is generally ascribed to poet Chaura (see Bühler's Introduction to the *Vikramāditya-charita*, p. 7).

Pravijaya—Same as **Prāgvijaya** (*Mārkaṇḍeya P.*, ch. 57).

Prayāga—Allahabad. It formed a part of the kingdom of Kośala at the time of the *Rāmāyana* and Fa Hsien in 414 A.D. The celebrated *Aśokaśa* *Bāja* or the undecaying banyan tree, which is still an object of worship and which is now situated within a dark subterranean chamber called *Pātālapura* in the fort of Allahabad built by Akbar in 1581, is thus described by Hiuen Tsiang who visited India in the seventh century: "In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. According to their records, this place is a noted one for all living beings to acquire merit." He further says, "Before the hall of the temple there is a great tree with spreading boughs and branches, and casting a deep shadow. There was a body-eating demon here, who, depending on this custom (viz., of committing suicide), made his abode here; accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple, there is everything to persuade him to despise his life and give it up; he is encouraged thereto both by promptings of the heretics and also by the seduction of the (evil) spirit. From very early days till now this very false custom has been practised." (See also *Kāśya P.*, ch. 37; and also the story of king Raṇāditya in *Rājatarāṅgi*, bk. III; *Anargha-dhara*, Act VII, 129). Purūṣa, the hero of the *Vikramorvaśa* is said to have been the king of the country of Prayāga (Allahabad), the capital of which was Pratiśthāna, now called Jhusi. Nahusa, Yayāti, Puru, Dushmanta and Buntata are said to have reigned in this city (*Bṛahma Purāṇa*, chs. 10, 11, 12; *Līlā P.*, pt. I, ch. 53). The fort of Allahabad was built by Akbar on the site of an ancient Hindoo fort and within it is one of the celebrated pillars of Aśoka, set up there in the third century B.C., promulgating the necessity of erecting hospitals and other charitable institutions and interdicting cruelty to animals (see *JASB.*, 1837, p. 795). The Khairu Bāgh contains the mausoleum of Khairu, the ill-fated son of Jahangir; it is situated between the mausoleum of his mother, the sister of Mān Singh, and that of his brother Purviz. The temple of Alopi is one of the Pīthas, where Sati's back is said to have fallen. The temple of Benimādhava on the confluence of the Ganges and Yamunā is mentioned in the Mādhavāchārya's *Śaṅkaravijaya* (ch. VII).

Pratidhārini—The river Pyri or Pāri which joins the Mahānadi at Raju (*Asiatic Researches*, vol. XV; Cunningham's *Arch. S. Rep.*, XVII, p. 8). See **Devapura**.

Pratibha-Champā—Bihar (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 41).

Prithūdaka—Pohra in the Karnal district, Panjab, on the river Sarasvatī where the celebrated Brahmayoni-tīrtha is situated. It is fourteen miles to the west of Thānevar (*Mbh.*, *Vana P.*, ch. 83; *Bhāgavata*, bk. X, ch. 77; Cunningham's *Ancient Geography of India*, XIV, p. 101; *Ep. Ind.*, vol. I, p. 184). According to the *Bṛahma Purāṇa* (ch. 58, v. 115), Prithūdaka is situated on the Ogharati. For the Prithūdaka inscription, see *JANR.*, 1883, p. 678.

Pulaha-śrama—Same as Śālagrāma (*Bardha P.*, ch. 143).

Pulinda-desa—1. It included the western portion of Bundelkhand and the district of Sagar (*Bānana P.*, ch. 76). The *Kaśī-sarīt-sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Sagar (*Arch. S. Rep.*, vol. XVII, pp. 113, 139). According to Ptolemy the town of the Phullitoe (Pulindas) was Agara (Sagara). A branch of this tribe called the Podas lived in Bengal. According to the *Tāri Tāra*, Pulinda lies to the east of Silahatā (Sylhet) and to the north of Kāmarūpa. 2. A country to the north-west of Hardwar (*Mibā.*, Vana, ch. 139).

Punabpura—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāya P.*, ch. 108; *Padma P.*, Śrīṣṭī, ch. 11).

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Teligāon, the name of Poona is mentioned as Punaka or Puna, it was then also the headquarters of a district. Same as **Paunika**.

Pundarikā-kṣetra—Same as **Pāndupura**. It is called Pundarikapura in the *Bṛhat-Narayāṇa P.* (Uttara, ch. 73) where a Liṅga of Mahādeva was established by Jaimini.

Pundariya—The Śātrāṅjaya mountain in Guzerat; it is one of the five hills sacred to the Jains, see *Samet-Śikhara* (*Antiquary-Dasā.*, Dr. Barnett's trans., p. 58).

Pundra-desa—Same as **Paundra** and **Pundra-varḍhana**. Same as **Gauḍa** (*Barroah's Dictionary*, vol. III, pp. 109, 110). The name of Pundra first appears in the *Āitareya Brāhmaṇa*. According to Mr. Pargiter Pundra and Paundra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi, see **Paundra** (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 85).

Pundra-varḍhana—1. Pānduā, called Firuzabad in later times, six miles north of Malda and twenty miles north-east of Gauḍ (Sir H. Elliot's *History of India*, vol. III, p. 208; *Gauḍa Pundra*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Pundra-desa, or Paundra (see **Paundra**). It contained the temple of Pājali Devī (*Padma P.*, Uttara, ch. 51). According to Prof. Wilson (*Viṣṇu P.*, II, pp. 134, 170), the ancient kingdom of Pundra-desa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tirhut. According to other authorities the country of Pundra or Pundra-varḍhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rangpur and Bogra formed the ancient Pundra-varḍhana; in short, it was North Bengal. Mr. Westmacott identifies it with Patjara and Barddhankuṭī (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188; see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagāḥ on the Karatoyā river in the district of Bogra, twelve miles south of Barddhankuṭī and seven miles to the north of Bogra, and also with Pabna (see **Barendra**). In the *Samgadhā-mūlā* in the *Av. Kalp.* (ch. 93) Pundra-varḍhana is said to be 180 yojanas or 640 miles to the east of Śrāvastī. Whatever may have been the extent of the kingdom of Pundra-varḍhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythraean Sea* (*JASB.*, vol. XV) says that in Keśava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundra (see a transcription of the plate in *JASB.*, 1833, pp. 45, 50). In the *Āitareya Brāhmaṇa* (VII, 16), the Pundras are mentioned. According to the *Rājatarāṅginī* (Book IV) Pundravardhana was the capital of Gauḍ in the eighth

century A.D., when it was visited by Jayapida, king of Kashmir, during the reign of Jayanta. Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Soudrāgān (near Dacca) and Western Bengal, the capital of which was Sātgān, in 1352, and the provincial capital was fixed at Pānduā to which Firoz gave his own name and Ferozabad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as **Puṇḍra-desa**.

Purālī—Travancore; the Paralia of Ptolemy and the *Periplus of the Erythraean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paratolā, celebrated for its pearl fishery [Bhoja's *Fukti-Kalpataṛa* (published in Dr. N. Law's *Calcutta Oriental Series*), pp. 111, 112].

Purānādhishyāna—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kashmir (*Rājatarāṅgīnī*, bk. V, v. 286). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

Purī—Jagannāth in Orissa. It was visited by Vajrasvāmin, the Jaina patriarch after Suhasin. It was then governed by a Buddhist king (*Sihavirdaśī*, XII, 334).

Purikā—1. Perhaps Paura, the capital of Gedrosia (*Māh.*, Śāketi, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Epithet Saṅghitā*, ch. 14; *Mārk. P.*, ch. 57).

Purā—1. A branch of the Tapti (*Padma P.*, Uttara, ch. 41); but see **Payoshni**. 2. The river Paura, a branch of the Godavari (*Brahma P.*, ch. 106).

Purūdarbha—Kalinjar (*Vāya P.*, ch. 45).

Purushapura—Peshawar, the capital of Gāndhāra (*Devī Purāṇa*, ch. 46). See **Gāndhāra** and **Nava-Gāndhāra**. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki-Dhori outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 112). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tāmasavyana**. It was called Puroshwar in the eleventh century A.D. (Alberuni's *India*, vol. 1, p. 206). The Buddhist monk Asaṅga lived here in the 8th century A.D. It was also the birth-place of Vasubhandu, Asaṅga's youngest brother (*JRAS.*, 1905, p. 37).

Purushpī—Same as **Parushpī**.

Purushottama-kshetra—Purī in Orissa (see **Śrīkshetra** and **Purī**). Indradyumna, king of Malwa, is said to have caused the image of Jagannāth to be made out of a log of wood which he found floating at Bāṅkimohana, and set it up in a temple built by him. (*Skanda P.*, Vishnu Kh., *Purushottamakshetra-Māhāt.*, ch. 1; *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonapat-Gopāli, on the western border of Orissa, when it was attacked by a Yavana named Raktavāhu at the time of Rājā Śiva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavāhu's invasion. The image was recovered several centuries after by Rājā Yayāti Keśari in the sixth century of the Christian era. But the present temple was built by the minister Paramahansa Rājpai at a cost of one crore of rupees by the order of Anaṅga (Anisanka) Bhīma Deva. The image was afterwards burnt by a Hindu convert named Rāju, who was called Kālāpāhād, the general of Sulaiman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dāra Brahma*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannāth was made according to the figure of the Buddhist *Tri-ratna*. In fact, the image of Jagannātha, Balarāma and Subhadra

represent Buddha, Dharma and Saṅgha respectively, and also the *Vijaya* of the letters V, R, V, I, and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Samura with the lotus and crescent above it (Cunningham's *Bhāṣa Topas*, p. 355 and *Pośā-Kūṭa* quoted in Hodgson's *Literature and Religion of the Buddhists*, p. 105). Fa Hsien and Hsien Tsiang speak of the drawing of the cars of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Baladeva and Subhadrā correspond to the images of Kṛṣṇa, Baladeva and the goddess Ekāmbyā respectively, mentioned by Varāha-mihira in his *Brhat-saṁhitā* (ch. 58, v. 37); for the origin and name of Ekāmbyā or Sāvitrī, see *Vāya P.*, ch. 25. Mr. Patterson says that the images are the representation of Om (ॐ) (*Asia. Res.*, vii, *Jagannātha*). It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see *Dantapura* and *Śrīkṣetra*). Sākṣī-Gopāla, which contains a beautiful image of Kṛṣṇa, is ten miles by rail from Puri, and Remunā, which contains the image of Khīrchora-Gopīnātha, is five miles to the west of Balasore.

Purva-gaṅgā—The river Nerbuda.

Purva-Kosa—Same as **Kosa** (*Abh.*, Vana, ch. 19).

Purva-Sarasvatī—A branch of the Gomati (Gandā) which flows through Naimishāranya (*Dest-Bhāṣya*, IV, ch. 8; *Madhya P.*, ch. I, 162).

Purva-sindhu—Same as **Dakṣiṇa-Sindhu**.

Purvasthali—See **Parthalia**.

Purva-Videha—See **Apara-Videha** (Dr. R. L. Mitra's *India-vistara*, ch. 3 and his note at p. 52).

Pushkalāvati—Pushkalāvati or Pushkarāvati, the old capital of Gāndhāra, is said to have been founded by Bherava, brother of Bānuachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 101, 114; Lassen in *JASB.*, 1840, p. 476). Alexander the Great besieged and took it from Astes (Hastis) and placed Sangonus (Sāṅjaya) as his successor. It was probably Ashtanagara or Hastanagara (*Charsabhal*), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peskelaoes of the Greeks, situated on the Indus, fifteen miles north-eastward beyond the Kabul river. See **Gāndhāra**. The ancient name of Pushkalāvati or Pushkarāvati is said to have been Utpalavati (in the Uttarāraṇṇa) where Buddha in a former birth as Brahmaprabhā, a hermit, gave his body to a famished tigress who was about to eat her two new-born cubs (*Divyāvadāna-mālā* in Dr. R. Mitter's *Sanskrit Buddhist Literature of Nepal*, p. 316).

Pushkara—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Melechhas called Utsabasaṅketa lived near or about Pushkara (*Saṁhitā Parva*, ch. 27, 32), and also in the Himalaya (*Rāghavasmṛiti*, ch. IV, 78).

Pushkara-dvīpa—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bbushkara or Bokhara. It was comprised in Scythia of the Greeks.

Pushkara-sarasvatī—See **Sarasvatī** (I). (*Mbh.*, Salya, ch. 39).

Pushkarāvati—Same as **Pushkalāvati**.

Pushkarāvati-nagara—Rangoon. It is said to be situated in Ramaṇya Maṇḍala. Tapusa and Bbāluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskari-vati-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol. III, p. 110; *JASB.*, 1859, p. 473).

Pushpa-girl—A part of the Malaya range, in which the river Kṛtāmālā (Vaiga) has got its source (*Mārkandeya P.*, ch. 57; cf. *Viṣṇu P.*, pt. II, ch. 3).

Pushpapura—Pāṭna. It appears that it was originally the name of a quarter of ancient Pāṭaliputra and inhabited by the rich and the nobles (*Mudrārākṣasa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kumār) where the royal palace was situated. Same as Pāṭaliputra and Kusumapura.

Pushpavati—The river Pāmbai in Travancore (*Bardha P.*, ch. 85).

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Rāḍha—That part of Bengal which lies to the west of the Ganges (Ānanda Bhaṭṭa's *Balīka-chariṭam*, pt. II, ch. 1), including Tanluc, Midnapur (Wilson's *Introduction to Mackenzie Collections*, chaps. 138, 139) and the districts of Hughli and Burdwan. A portion of the district of Murshidabad was included in its northern boundary. It was the native country of Vijaya, who conquered Ceylon with seven hundred followers (Upham's *Rājāvali*, pt. 1; *Rājatarangīni*, ch. 2; *Mahāvamsa*, chaps. 6, 47); see *Simhala*. It is the Lāḍa of the Buddhists and Lāḍa of the Jains. According to the latter, Bajrabhumi and Subbhahumi are the two divisions of Lāḍa where Mahāvira or Varddhamaṇa, the 24th Tirthaṅkara, wandered for more than 12 years before he attained Jinahood (Bühler's *Indian Sect of the Jains*) at Jṇimbhikagrāma on the river Bṛjupālikā near the Pārasaṇth hills (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38). Prof. Jacobi supposes that Subbhahumi is probably the country of the Suhmas, who are also identified with the Rāḍhas (Jacobi's *Āchārāṅga Sūtra*, bk. 1, ch. 8, sec. 3 in *SBE.*, vol. XXII, p. 84). The ancient name of Rāḍha was Sumha (see *sumha*) and its name in the mediæval period was Lāḍa or Lāḍa. The Purāṇas call the country by the name of Sumha, excepting the *Devī-Purāṇa* (ch. 39) in which Rāḍha is mentioned. Kālidāsa mentions Sumha in his *Raghuvamśa*, IV, v. 35. Rāḍha is perhaps the Gāṅga of the inscriptions (*Epigraphia Indica*, II, 198; IV, 288). It is the country of the Gangaridæ, Celingæ of Pliny and Gangaridai of Megasthenes and Ptolemy. Its capital, according to Ptolemy, was Gāṅga which is identified with Saptagrāma or Sātgaon. To account for the names of Gāṅga, Gāṅge and Ganges Regia, either we must suppose that at the beginning of the Christian era the country was either conquered by some monarch of the Gāṅga dynasty of the south (see *Palakāḍa* for the Gāṅga dynasty of Mysore), or that it derived its name from its capital Saptagrāma, called Gāṅgā on account of its situation on the Ganges. See *Gāṅga*. According to Diodorus the Ganges flowed by the eastern side of the country of the Gangaridai. It should be stated that according to Prof. Wilson, Ananta Varma, the first of the line of Gangā-varṇa kings of Orissa was also called "Kolaḥala, sovereign of Gangā-Rāḍhi" (*Mackenzie Collections*, Intro., cxxxviii). Rājasekhara who flourished in the tenth century mentions the name of Rāḍha instead of Sumha (*Karpūra-maṇḍari*, Act I). The *Prabodhachandrodaya-Nāṭaka* (Act II) which was written in the eleventh century speaks of Dakṣiṇa Rāḍha, indicating that before that period Rāḍha was divided into Uttara and Dakṣiṇa Rāḍha. The portion on the north of the river Ajaya (including a portion of the district of Murshidabad) is *Uttara Rāḍha* and that on the south is *Dakṣiṇa Rāḍha*. In the *Mahā-*

Liṅgeśvara Tantra in the *Hundred-names of Śiva* the names of Tārakesvara and Siddhinātha are mentioned and their temples are said to be situated in Rāḍha. Hence the celebrated temple of Tārakesvara must have been existing before that book was composed. For the history of Rāḍha before the Mahomedan period see my *Notes on the History of the District of Hughly* in *JASB.*, 1910, p. 598. It should be stated that *Rāḍha* is a corruption of *Rāḣya*, and an abbreviation of *Gaṅgā-Rāḣya* or *Gaṅgā-Rāḍa* (the kingdom of Gaṅgā the "district of the Ganges" of the *Periplus* and *Gangaride* of *Megasthenes*). *Gaṅgā-Rāḍa* was contracted into *Gāḍa* mentioned in the *Kaustiki Upanishad* and in the *Karhad Plate Inscription* of Krishna III, and also into *Rāḍa* which is further corrupted into *Lāḍa* and *Lāla*.

Raibhya-Arāma—Kubjāma at a short distance to the north of Haridwar; it was the hermitage of Rishi Raibhya.

Raivata—Menaḥ Girnar near Junagar in Guzerat. It was the birth-place of Neminātha, hence it is one of the five great Tirthas of the Jainas (Tod's *Rājasthāna*, vol. I, ch. IV; *Mbh.*, *Śaṭbh.*, ch. 14); see *Samat-Sikhara*. For the names of the 24 Tirthaskarnas of the Jainas, see *Śrīvastī*. It is the Revayae hill of the Jainas near Bāravaḥ or Dvāravatī (*Antiqua la-Docto*, Dr. Barnett's trans., p. 84).

Raivataka—Same as **Raivata** (*Mbh.*, *Arh.*, ch. 220).

Rājagriha—1. *Rājagīr* (*Agar P.*, ch. 10), the ancient capital of Magadha (see *Girivrajapura*). The new town of Rājagriha was built by Bimbisāra, father of Ajātasatru, at a distance of about a mile to the north of the old town of Rājagriha or Girivrajapura of the *Mahābhārata* (Asvaghosha's *Buddha-charita*, in *SBE.*, XLIX). 2. Rājagiri on the north bank of the Bias in the Panjab, the capital of Aśvapati, king of Kekaya and maternal grandfather of Bharata (*Rāmāyaṇa*, *Ayodhyā k.*, ch. 70).

Rājamahendra—The capital of Kalinga, said to have been founded by Mahendra Deva, but see **Rājapura**.

Rājānagara—Ahmedabad in Gujerat (*Ep. Ind.*, vol. II, p. 42). See **Karāvatī**.

Rājapura—The capital of Kalinga (*Mbh.*, *Sānti*, ch. 4). Perhaps it was the ancient name of Rājamahendri.

Rājapuri—Rajauri, south of Kaśmīr and south-east of Panāh called Pothohar by the Kaśmīris.

Rāmadāsapura—Amritsar in the Panjab. Rāmdās, the Sikh Guru, built a hut on the margin of a natural pool of water which was the favourite resort of Bāhā Nānak. Rāmdās obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Panjab Gazetteer—Amritsar*). It was also called Chak.

Rāmagad-Gauḍa—Balarāmpur, twenty eight miles north-east of Gonda in Oudh.

Rāmagīr—Ramtak (Ramtak), 24 miles north of Nagpur in the Central Provinces (Wilson's *Meghadūta*, v. 1 note). Traditionally Ramtek was the place where Sambhaka, a Śēdra, performed asceticism, for which reason he was killed by Rāmachandra, hence it may also be identified with the Śaṭbhala-giri (mountain) of the *Rāmāyaṇa*, (*Uttara*, ch. 88). It contains a temple of Rāmachandra and also a temple dedicated to Nāgārjuna. Kālidāsa places the scene of his story in *Meghadūta* at Rāmagiri. Rāmagiri has also been identified with Rāmagad in Sīrghjā, one of the tributary states of Chhota Nagpur. There is a large cavern called Śrī Bāgira cave high up in the rocks, forty-five feet deep and six feet high at the entrance, containing inscriptions of the time of Aśoka. There is also

a natural fissure in the mountain called Hātaphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet, and height 108 feet. The cave is said to have been noticed in the *Rāmāyana* and in the *Kuphuvomā* (*Archæological Survey Reports*, vol. XII, p. 41; *Edils of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Rāmagiri with Rāmagad does not appear to be correct. There can be no doubt therefore that the Sitā Bāgira Cave at Rāmagā in the Sīrghā State is the Rikha-villa of the *Rāmāyana* (Kishl. k., chs. 51, 52), but there is another Bindhyāchala, see *Bindhyāchala* (2).

Ramagrāma—Rampur Deoria in the district of Basti in Oudh, which once contained a stūpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. & Report*, vol. XVII, p. 4; XXII, pp. 2, 111; Upham's *Mahābhārata*, ch. 31). It was visited by Fa Hien and Hsuan Tsang.

Rāmahrada—A sacred tank or lake situated on the northern side of Thanoswar; it is 3540 feet in length from east to west and 1900 feet in breadth from north to south. It was called Drāpāyanahrada on account of an island in the middle of it, which contained a well called Chandra-kūpa. It was also called Saryavānt or Saryavāta in the *Iṅg-Veda* (I, 84, 14), a small tank situated on the north-eastern side of this tank is still called Sunetant which is evidently a corruption of Saryavāta, the two tanks being formerly one. It was also called Brahmasara on account of Brahmā having performed austerities on the bank of this tank. It was likewise called Rāmahrada as Parnāśrama gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshatriyas. It was also called Chakra-tirtha as on the bank of this tank Kṛṣṇa attempted to kill Bhīṣma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukṣetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukṣetra (but see *Oghavati*). On the bank of this tank Purāṇavā recovered Urvaśī, and Indra killed Vajrasara by a thunderbolt made of the bone of Dadhichi Muni (*Mahābhārata*, Vana, chs. 83, 100, 101; Cunningham's *Asi. Gen.*, pp. 331-335).

Rāmakeli—A village about 18 miles to the south-east of Malda in the district of Rajshahi in Bengal. It contains two tanks called Rūpasāgara and Saṁstānasāgara, said to have been excavated by the two brothers Rūpa and Saṁstāna, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah, king of Gauda. It was visited by Chaitanya (*Chaitanya-Bhāgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyāishṭha to commemorate the conversion of the two brothers into Vaiṣṇavism.

Rāmānīyaka—A pleneustic form of Rāmāniya, that is Armenia (*Mahābhārata*, Ādi, ch. 26; see my *Rasātala or the Under-world in the Indian Historical Quarterly*, vols. I & II).

Ramānya—Pegu and the delta of the Irawadi. It was also called Aramāṇa (Phayre's *Hist. of Burma*, p. 30).

Rāma-tirtha—Three miles north of Hāngal in Dharwar district, Bombay Presidency (*Padma P.*, Swarga (Ādi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

Rāmeśvaram—Same as Setubandha (*Rāmāyana*, Lanka k., ch. 25). The island of Rāmeśvara is separated from the mainland of India by the Pamban Passage. It contains the celebrated temple of Rāmeśvara said to have been established by Rāmachandra himself. Rāmajharakā, containing the impression of Rāmachandra's feet, is one mile and a half from the Rāmeśvara temple, from this place Rāmachandra is said to have supervised the construction of the Adam's Bridge.

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal.

Rākṣabū—The Rangit, a tributary of the Tistā in the Darjeeling district (*Mārkand. P.*, ch. 67).

Rantipura—Rintambur or Rintipur on the Gomati, a branch of the Chambal. It was the abode of Ranti Deva alluded to by Kālidāsa in his *Meghadūta* (pt. 1, ll. 47). The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (*Drona P.*, ch. 67).

Rasa—The river Jaxartes, the Rarha of the *Avasta* (Maeder and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 200; *Rig Veda*, X, 75).

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Te-te*, the Sanskrit form of which is *Tala*. *Rasātala* or *Pātāla* was the general name of the country as well as the specific name of one of its provinces. The seven "spheres" or provinces of *Rasātala* derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock. (1) *Atala* derived its name from the *A-telites*; (2) *Bitala* from the *Ab-telites*; (3) *Nitāla* from the *Neph-thalites*; (4) *Talātala* from the *To-charia* (or the *Takshakas* of the *Mahābhārata* and the *Purāṇas*, see Todd's *Rājasthāna*, vol. I, ch. VI, p. 6) note). The *Viśākh P.* (ii, ch. 8) has *Gabhestimat* instead of *Talātala*; *Gabhesti* appears to be the same as the *Jaxartes* (*ibid.*, ch. 4), especially the upper portion of it; (5) *Mahātala* from the *Hai-talites*; (6) *Sutala* from the *Si-darites* or *Su* tribes who lived in the Upper *Jaxartes* and the *Oxus*. They were the *Surethia* or *sons* (*Chorasm*) of the classical writers) and *Suparnas* or *Garudas* or birds of the *Mahābhārata* (*Udyoga*, chs. 100 and 101), who lived in the Trans-Caspian District. The names of the several tribes of *Suparnas* commence with *Su* (*ibid.*, ch. 100). The *Garudas* were *Sakas*, but they followed the Zoroastrian religion; (7) *Rasātala* is the valley of the *Rasa* (*q.v.*) or the *Jaxartes*. It derived its name from the river *Rasa*, on the banks of which the Huns and the Scythians (*Sakas*) resided. They were called *Nāgas* or serpents. The word *Nāga* is evidently a corruption of *Hung-nu*, the ancient name of the Huns, and according to some authority they believed that the Serpent (*Nāga*) was the symbol of the earth (Ragnzin's *Vedic India*, p. 308). Each name of the serpents of *Pātāla* as mentioned in the *Mahābhārata* (*Ādi*, ch. 35) represents a tribe of *Nāgas*, as *Sesha*—the *Sees* of *Sogdiana*, *Vāsuki*—the *Usuris*, *Takshakas*—the *Tocharia*, *Asvatara*—the *Asia*, *Tittiri*—the *Tatars* afterwards called *Tartars*, etc. For the different names of the Huns, or rather of their tribes, see Dr. Modi's *Early History of the Huns in JBHRAS.*, vol. XXIV (1910-17), pp. 565, 548. Some of the Scythians also were Hunnic tribes (*ibid.*, p. 563). *Pātāla*, though a general name, is evidently derived from the *Eph-thalites* or the *White Huns*; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid.*, p. 565). *Rasātala* or *Pātāla* was also the abode of the *Dānavas* (demons) who were also *Turanians*. [Dr. J. J. Modi's *Ancient Pataliputra* in *JBHRAS.*, vol. XXIV (1915-17), pp. 519, 521]. The classical name of the Caspian Sea was *Mare Caspium* or *Hyrcanum*, which shows that the name was derived from the two parts of the name of *Hiranyakaśipu* (*aśipu*), the son of *Kaśyapa*; and the ancient town of *Hyrcania* near the modern town of *Asterabad* to the south-east of the Caspian Sea must have been his capital, the ancient *Hiranyapura* (*Padma P.*, *Srīkṛī*, ch. 6) though tradition places it (*q.v.*) in India. *Bali's* palace was situated in *Sutala* or in the Trans-Caspian District (*Harivamśa*, ch. 262). *Kaśyapa* was the progenitor of the aforesaid tribes. The idea of *Pātāla* being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a nary memory of a primeval age, and the association

of the region with the Nāga or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demon, cow, and Garuda birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Basūta* or the Under-World in the *Indian Historical Quarterly*, vols. I and II.)

Rāsika—See *Lāṭa*.

Rathasthā—The river Rapti in Oudh (*Abh.*, *Ādi*, ch. 172; R. K. Roy's *Abh.*, p. 200 note).

Ratnavipa—Ceylon.

Ratākara-nadi—The Kānā-nadi on which is situated Khānākol-Krishṇanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahādeva Chāṇḍesvara (*Mahāliṅgesvara Tantra*).

Ratnapura—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakṣiṇa Kośala or Gondwana. It was perhaps the capital of Mayarādhanva and his son Tāmrādhanva who fought with Arjuna and Kṛishṇa for the sacrificial horse (*Jaimini-Bhārata*, ch. 41). Ratanpura became the capital of the Haryaya kings of Chhatīsgarh, where they ruled for fifty generations.

Rāvanahrada—It is supposed to be the Anava-tapta or Anu-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tso and Rakhas-tal. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Rāvana, king of Lākṣā. He is said to have bathed every day in this lake, and then worshipped Mahādeva in the Kailāsa mountain at a place called Homa-kunda. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 47).

Remanā—Six miles to the west of Balasore in Orissa, containing the temple of Kṣhīrachorh Gopinātha, visited by Chaitanya.

Repukā-tirtha—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Svarga, *Ādi*, ch. 11). Repukā was the mother of Parāśurāma. The *Padma Purāṇa* mentions nine holy places (*varāṇas*) in Northern India; Repukā, Śākara (Soron on the Ganges), Kāśī (Benares), Kālī (Karra on the Ganges), Īwara, Kālāṣjara and Mahākālā (Ujjain).

Revā—The river Nerbuda (*Meghadūta*, pt. I, v. 20; *Padma P.*, Svarga, ch. 10), but according to some *Purāṇas* the Revā and the Narmadā are different rivers (*Bhāmara P.*, ch. 13, vs. 25, 30; *Bhāgavata P.*, Bk. V, ch. 10).

Revāpura—Same as *Śivālaya*. Chāṇḍesvara Mahādeva is said to be in Revāpura (*Padma P.*, Uttara, ch. 62); hence Revāpura is identical with *Śivālaya*.

Revavanti—Revadanda (see *Chāmpāvati*).

Rijupālikā—The river Barākar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing footprints of Mahāvīra, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupālikā, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrāma which was near the Pārāsnath hills (*Kalparātra* in *SBE*, XXII, p. 263; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

Riksha-parvata—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmaṇḍa P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc. as well as the mountains

of Gondwana in which the river Mahānadi has got its source (*Mbh.*, Śānti., ch. 52) and also the mountains where the rivers Nerbuda, Sonu, Sakthuatī, etc. take their rise (*Barāha P.*, ch. 85; *Skandha P.*, Revā Kh., ch. 4).

Riksha-vila—The Sitā-Bāngira cave at Rāngad in the Sirgaja State of the Chutia-Nagpur Division (*Rāmāyana*, Kishk. k., chs. 51, 52; *List of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly identifies Rāngad including the Sitā-Bāngira cave and the Hāmphor tunnel with Rāmagiri of the *Meghadūta*. See *Rāmagiri*. But this Rikshavila appears to have been situated in the Vindhyaśāhala of North Mysore (*Rāmāyana*, Kishk. chs. 48, 50) and not of Northern India.

Uishabha-parvata—The Palū hills in Madurai, which form the northern portion of the Malaya mountain (*Mbh.*, Vana P., ch. 85; *Chaitanya-churitaṃrita*, II; *Gaurasundara*, p. 214). The *Mahābhārata* (Vana P., ch. 85) says it is situated in Pāṇḍya. The hills are locally called Barāha Parvata.

Uishikulyā—1. The Rohilkulā river on which Ganjam is situated; it rises in the Māhewira hills (*Brahmāyā P.*, Pūrva, ch. 48). It is also called Rāshikula (Thornton's *Gazetteer*, Ganjam). 2. The Kiyāl, which rises on the Suktimat mountain in Bihar sub-division not far from Rajgir (*Arch. S. Rep.*, vol. VIII, p. 121).

Rishipatana—Sarnāth near Benares—Isipatana of the Buddhists (*Lalitāmāra*, ch. 26).

Rishyamūka—A mountain situated eight miles from Anaganti on the bank of the Tungābhadrā. The river Pampā rises in this mountain and falls into the Tungābhadrā after flowing westward. It was at this mountain that Rāmaṇḍra met Hanumān and Sugriva for the first time (*Rāmāyana*, Kishk., ch. IV). Matānga-rana, where the female ascetic Savarī resided, was near this mountain on the western side of the river Pampā.

Rishyasringa-āsrana—The hermitage of Rishi Rishyasringa of the *Rāmāyana* was situated at Rishi-kunda, twenty-eight miles to the west of Bhagalpur, and four miles to the south-west of Barharpur, one of the stations of the East India Railway (*Rāmāyana*, Adī k., ch. 9). The hermitage was situated in a circular valley formed by the Maina hill which is evidently the Marūc hill of Captain Thuillier (see the *Kharakpur Hills* in *JASB.*, 1852, p. 204). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi-kunda, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi-nadi and falls into the Ganges at a distance of five miles; but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhāndaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyasringa. Other places as the Singarika or Rishyasringa Parvata, 8 miles to the south of the Kajra station (*Ind. Ant.*, vol. II, p. 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnālā*), but from the proximity of Rishi-kunda to the Ganges, which afforded facility to the public women sent by Romapada, king of Aṅga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasringa and his father Bibhāndaka performed austerities. The Rishi's hermitage is said in the *Mahābhārata* to have been situated not far from the river Kasi (ancient Kauśiki) and three yojanas or twenty-four miles from Champā, where the houses of the public women were situated (*Mbh.*, Vana, chaps. 110, 111).

Rishyasrīṅga-giri—Same as *Śrīṅga-giri*.

Roḥaṭvāra—Roḥwar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mundi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhī. The lake contains seven moving hills, one of which called Gaurī Devī possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rājā Lomaṭa (*JASB.*, 1903, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

Robana—Adam's Peak in Ceylon; it is also called Sumana-kūṭa (Mātā's *Ananyahādghava*, Act vii, 99; *Rājatarāṅgī*, iii, v, 72; Upham's *Rājadvall*).

Roḥi—Afghanistan; it was also called Roḥa. Same as *Loha*.

Roḥiṇī—The rivulet Rohin in the Nepalese Terai which separated Kapilavasta from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohini between the Koliyas and the Sakyas was averted by Buddha (*Jāṇaka*, Camb. ed., vol. V, pp. 219-221).

Rohinnālā—Lo-in-ni-lo of Hsien Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north-west of the Lakhsarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hsien Tsiang meant Kiyū (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohinnālā, is five miles to the north-west of Uraṇ in the district of Monghyr. There are many Buddhist and other ancient ruins at Uraṇ (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that "one Rehuānālā was in the dominion of Indradumnya, the last king of Jayanagar, who is supposed by General Cunningham and Buchanan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar), who was defeated by Mukhdum Maulana Bux, one of the chiefs under Bakhtiar Khilji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singhol hill, where according to the local tradition, Rishyasrīṅga's āsrama was situated; it contains several springs and some temples (see *Rishyasrīṅga-āsrama*).

Roḥita—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Harivamśa*, ch. 13) by Rohitāśva, son of Rājā Harischandra of the *Rāmdyava* and *Mārkaṇḍeya Purāṇa* and ancestor of Rāmaṇandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A. D. after he was appointed Subedar of Bengal and Bihar. The Rohtas hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

Rohitaka—Rohtak, forty-two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, Sabhā P., ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

Rohitāśva—Same as *Rohita* (*JASB.*, vol. VIII, p. 695).

Roruva—The capital of Saṅvira [*Aditi Jātaka* in *Jātaka* (Cam. Ed.), III, p. 280; *Mahā-Govinā Sutta* in *Dīgha Nikāya*, XIX, 36].

Rudra-Gaya—In *Konkapana* (*Padma P.*, Uttara, ch. 62).

Rudrakoti—1. In Kucakshetra (*Padma P.*, Svarga, ch. 11). 2. On the Nerunda near its source (*Padma P.*, Svarga, Adi, ch. 6).

Rudrapada—In Mahālaya or O Javanātha, where Mahādeva (Rudra) left his foot-mark (*Kāma P.*, pt. II, ch. 36).

Rurumunda Parvata—Same as *Ururumunda Parvata* (*Divyadoddna*, Cowell's ed., chs. XXVI, p. 349; XXVII).

8

Sābhrmati—The river Sābarmati in Guzerat (*Padma P.*, Uttara kh., ch. 52). It rises from Nandikunda (ch. 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Kambay.

Sadānirā—1. The river Karatoyā which flows through the districts of Rungpur and Dinajpur, the ancient Pundra (*Amarakosa*, Patāla, V; *Tukhattra*, p. 796). The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā. 2. A river mentioned in the *Śatapatha-Brāhmaṇa* as being situated between Videha (Tirhut) and Kolala (Oudh); the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha-Brāhmaṇa* was composed by Yājñavalkya (see *Śatapatha-Brāhmaṇa*, IX, 4). It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha-Brāhmaṇa in the Sacred Books of the East*, vol. XII, p. 104), but in the *Mahābhārata* (*Saṁhā P.*, ch. 20), it has been placed between the Gandak and the Sarayu, and in the list of rivers Sadānirā is mentioned as a distinct river from the Karatoyā or the Gandak (see *Māh.*, Bhishma P., ch. 8). Mr. Pargiter identifies it with the Rapti, a tributary of the Sarayu (see his *Mārkandeya P.*, c. 57, p. 204).

Sāgala—Same as Śākala, the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Miliadd Paṭha*, vol. XXXV of *SBE.*, p. 1). The Śāśkheyya monastery was near Sāgala. It was the capital of Madra-deśa (*Jātaka*, vol. IV, p. 144).

Sāgara-saṅgama—A celebrated place of pilgrimage still called by that name or Gaṅgā-sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as *Kapilāsrama*. (*Bṛhat-Dharma Purāṇa*, Pūrva khanda, ch. 6; *Māh.*, Vana, ch. 114). The temple in honour of Kapila Muni in Sāgar Island was erected in 430 A.D., but it was washed away by the sea in 1842. It once contained a population of 200,000 (*JASB.*, 1850, p. 538, note).

Saṁājana—Same as *Sanjān* (*Harivamśa*, ch. 33).

Sahasrārāma—Sāsiram in the district of Shahabad. Aśoka's inscription is on Chandan Pāt hill situated on the east of the modern town. It is ninety miles to the south-west of Patna. Within the town is situated the tomb of Sher Shah in an artificial tank. For Pratyapa Dhavala's inscription of 1173 A.D. and Aśoka's inscription on Chandan Sabid hill, see *JASB.*, 1839, p. 364.

Sahyādri—The northern parts of the Western Ghats north of the river Kāveri; the portion south of the river Kāveri was called Malaya-giri (see *Mahāvira-charita*, Act V, v. 3).

Sahyādri-jā—The river Kāveri (*Śiva P.*, *Vidyotsarasaṁhāra*, ch. X).

Saibala—Same as *Svalaya* (*Bṛhat-Śiva P.*, II, ch. 4).

Saibala-giri—Rāmagir or Rāmtek mountain, 24 miles to the north of Nagpur in the Central Provinces. At the foot of this mountain a Śudra, performed asceticism, on account of which he was killed by Rāmaachandra (*Rāmāyana*, Uttara k., ch. 88). See *Rāmagir* and *Sambhoka-śrama*. It was situated on the southern side of the Vindhya range (*Ibid*)

Sailodā—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matya P.*, ch. 120 and *JASH.*, vol. LXXI, p. 136). But the Jaxartes has been identified with the river Sittā (see *Sitā*). The identification of Sailodā with the Jaxartes does not appear to be correct (see *Brahmavāṇḍa P.*, ch. 51). The river is said to be situated between the Meru and Mandāra mountains (*Abh.*, *Sabbā*, ch. 51) and near Uṭṭara-kuru (*Rāmāyaṇa*, *Kishk.*, ch. 43).

Sairindhra—Sirkind (see *Uṭṭar-saṃhita*, XIV, ch. 29).

Sakrishaka—Sirsā in the Panjab (*Abh.*, *Sabbā*, ch. 32).

Saltabāhni—Same as *Bāhūdā* (*Amarakosha*).

Sākadvīpa—Tartary including Turkestan in Central Asia, the country of the Sakas (*JASH.*, vol. LXXI, p. 154). Sēy-thin and Sog-tha-na are corruptions of Sāka-dvīpa. According to the Greek geographers the Sakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Sēythia (see also Ragozin's *Asyria*, ch. 12). In 160 B.C. the Sakas or Sae were expelled from Sogdiana by the Yuchis or Yuchehis, a tribe of the Tatars. The Sakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Asoka, invaded India through Sindh and established themselves at Mathurā, Ujjayini and Gurugara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sae", or Sakas. Meanwhile the five tribes of the Yuchis or Yuchehis being pressed from behind conquered Baktria in 126 B.C. (see *Bāhika* and *Sākala* and *Pañchanaḍa*). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Saka satrap in Seistan pushed forward and conquered the Panjab and ousted the Saka satrap from Mathurā, and they made Takshashila their capital of the kingdom extending from Baktria to the Delta of the Ganges, and Mathurā remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Sākadvīpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

Mahābhārata, Bhishma Parva, ch. 11—Ptolemy (McCrindle's translation pp. 293—297).

Sākadvīpa.

Skythia

Countries (Varāha).

Komada	..	..	..	..	Inhabited by the Komedai (a mountain district called Komedorian Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorian Montes is the Tsung-ling mountain of Hien Talang; see Kilmite in Beal's <i>RFC.</i> , vol. I, p. 41.
Sukumāra	..	..	..	..	Komaroī.
Jalaṇḍa	..	..	..	..	Gulktophagoi.
Jalandhara	..	..	..	..	Salatari (p. 208) or the Zarotai (p. 288).

Countries (Janapada).

Mrga	..	..	..	..	Margina or Margiana, present Merv (Bretschneider's <i>Medieval Researches</i> , vol. II, p. 163).
Musala	..	..	..	..	Massagetai.
Mandaga	..	..	..	..	Makhalitegoi.

Rivers.

Sitā	The Syr-daria or the Jaxartes (<i>Jaxartes</i> means river).
Chakshovarddhana	The Oxus or the Oxus.
Kumārī	The Rha or the Volga.

Mountains.

Mera	Mt. Imau.
Malaya	Alpen mountain.
Syāma-giri	Kaukasos Mount (including the Belcoortug and the Mustag mountain which means the Black mountain. It is identical with Mount Syāmaka of the Avesta (Yast. XIX, 5; <i>SBE</i> , vol. XXIII, p. 288).

Vishnu Purāṇa, pt. II, ch. 4 — *Pirāny* (McCrindle's translation, pp. 283—287).

Countries.

Kusumavāṭī	Inhabited by the Khorasmi (p. 282).
Mandāli	Inhabited by the Mardiyenoi (p. 281).

River.

Iksha	The Oxus.
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Mountain.

Asa-giri	Aska-tangka (<i>tangka</i> means mountain, p. 285).
Durga Śaila	The El Burz mountain, as both the words <i>Durga</i> and <i>Burz</i> mean a fort (see my <i>Basātala</i> or the Under-World in the Indian Historical Quarterly, vols. I & II).

Town.

Mārkanda	Samarkand (p. 274), the capital of Sogdo or Sogdians, called Maracanda (Bretschneider's <i>Medieval Researches</i> , II, p. 58; McCrindle's <i>Invasion of India by Alexander the Great</i> , p. 40).
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It should be noted that in Śakadvīpa, the river Hiraṇvatī (the river of gold) mentioned in the *Mahābhārata* (VI, ch. 8), forming the boundary of the country of the Suparnas or Garuḍas, is evidently Zarafshan, the (distributor of gold). It is the river Hataki Nadi of *Basātala* of the *Bhāgavata* (V, ch. 24). It rises in the Fan-tan mountains and falls into Kara-kul lake.

Śākala—The capital of Madradeśa (*Mahābhārata*, Sabha, ch. 32). It has been identified by Cunningham with Sanglawala-Tiba on the Apagā river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chunot or Shakkot in the Jhang district. But Dr. Fleet has identified

Sākala with Sialkote in the Lahore division, Punjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rāja Śāl (i.e. Śalya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander.—Milinda of the Buddhists (140–110 B.C.), (see *Bāhika* and *Śākadvīpa*). The *Vāyu Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 52 years. Śākala was called Kuthylēnia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalīṅga-Bodhi Jātaka* in *Jātaka*, Cam. ed. IV, 144). It is the birth-place of Śāvitṛī, the wife of Satyawāna (*Matsya Purāṇa*, ch. 200). Salya, the brother of Mādri, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mihirakula's grandfather Lakhan Udayāditya established his capital at Śākala (see *Magadha*).

Sākambhārī—1. Sāmbhāra in Western Rajputana (*MA.*, Ad. P., ch. 78; *Ind. Ant.*, VIII, 159; X, 161; *JRAS.*, vol. XVII p. 26), where a well called Devayāni is pointed out as the identical well in which Devayāni, who afterwards became the queen of Rāja Yayāti, was thrown by the princes Śarnishthā. Sākambhārī was the capital of Sapādālakṣha country (*Ep. Ind.*, vol. II, p. 423). See *Sapādālakṣha*. 2. The celebrated temple of Sākambhārī is situated in Kumaon on the road from Haridwar to Kedārnāth. The temple of Sākambhārī Devī is situated on Mount Sur-Kot on the north-western part of the Sewalike (*Calcutta Review*, vol. LVIII (1874), pp. 201 f.; *Dev. Bhāgavata*, VII, ch. 28).

Sakasapura—Same as Sākāyā (Hardy's *N.B.*, p. 310).

Sākasthāna—Sistan, where the Sakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilesa Topes*, p. 128). It was called Drangiana before it bore name of Sākasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

Sāketa—Ayodhyā or Oudh (*Hemakosha*). Its capital was Sujanakot or Sanchankot, the Sha-chi of Fa Hsien, thirty-four miles north-west of Unao in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Unao district. It appears from the *Mahāvogga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Sāketa was six leagues from Śrāvastī. McCrindle identifies it with Ayodhyā, the Sagda of Ptolemy.

Sakra-kumārīkā—Near Rāpukā-tīrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab. The name of Śakra-kumārīkā was used by way of contradistinction to Kanyā-kumārīkā (*Mahābhārata*, Vana, ch. 62, v. 81).

Sālagrāma—A place situated near the source of the Gandak, where Bharata and Cishī Pulaha performed asceticism (*Padma P.*, Pātala Kh., ch. 78; *Bhāgavata*, sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛhat-Nāradya P.*, ch. 5). Jaṭa-Bharata's hermitage was situated on the Kākavēnī river on the north of Rodigrāma, and that of Pulaha in the latter village (*Archānagarā-sthala-vaiḥava-darpanam*). For the description of Sālagrāma and the holy stones called Sālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-350; Wilford's *Ancient Geography of India in Asia. Res.*, XIV, p. 414; *Brāhma-varavata P.*, ii, ch. 13). See *Muktinātha*.

Sālagrāmī—The river Gandak, especially that portion of it which is within half a mile of Muktinātha, the bed of which abounds with sacred stones called Sālagrāma (see *Muktinātha* (*Harsha P.*, ch. 144). It is also called Kālī.

Salatura—The birth-place of Pāṇini, the celebrated grammarian (Hsuen Tsiang in Benl's *RWC.*, vol. I, p. 114 note, but see Rām Dās Sen's *Pāṇini in the Aitihāsika Rahasya*, and Weber's *History of Indian Literature*, p. 218). It has been identified by Cunningham (*Anc. Geo.*, p. 57) with the village of Lahor (Lahal of G. Bühler's *Brahma Alphabet*, p. 23) to the north-west of Ohind in the Panjab. It was situated within the ancient country of Gandhāra. Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajasekhara Gupta's *Pāṇini*). According to Dr. Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier. But in the *Indian Antiquary* (vol. I., p. 362), it is said that Pāṇini lived at the time of Pushyamitra, king of Magadha (178 to 142 B.C.). Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B.C. (*History of Ancient Sanskrit Literature*, pp. 245, 301), but Professor Goldstücker relates this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana. Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Saṁgraha*. Pāṇini was also called Dākṣāyana, his mother's name being Dakṣi (Goldstücker's *Pāṇini*).

Salilarāja-tirtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch. 82; *Padma P.*, Svarga, ch. XI). Salilarāja is another name for Barma (*Mbh.*, Udyoga, ch. 67).

Śālivāhanapura—Pattana (see *Pratishthāna*).

Śālmali-dvīpa—Chaldia. Chal-dia appears to be a corruption of Śālmali-dvīpa. Perhaps the rivers Nivritti and Batriśad are the Euphrates and Tigris respectively (*Brahmaṇḍa P.*, ch. 53). Mesopotamia or Assyria.

Śālva—It was also called *Mārtikāvata*. It was near Kurukṣetra (*Mbh.*, Virāṭa, ch. 1). It was the kingdom of the father of Satyawāna, the husband of the celebrated Sāvitrī (*Mbh.*, Vana P., ch. 282). Its king was Śālva who attacked Dvārāvati. It comprised portions of the territories of Jodhpur, Jaipur and Alwar. See *Mārtikāvata* and *Śālvapura*.

Śālvapura—Alwar (Cunningham, *Arch. S. Rep.*, vol. XX, p. 120; *Matsya Purāṇa*, ch. 113; *Harivaṁśa*, Vishṇu, ch. 54). It was also called Saubhanagara, the capital of Rājā Śālva, who was king of the country called Mārtikāvata; he was killed by Kṛishṇa (*Mbh.*, Vana P., ch. 14). See *Mārtikāvati*. The Bhaṇḍigis of Pāṇini, the Bologai of Ptolemy, were a branch of the Śālvas. They lived on the western slope of the Aravalli mountain (McCrindle's *Ptolemy*, p. 163).

Samādhi-giri—Same as Samida-giri.

Sāmalanātha—Same as *Śyāmalanātha* (*Matsya P.*, ch. 22).

Samangaḍ—Same as Samugaḍ.

Sāmantha-kūṭa—Adam's Peak in Ceylon (*Upham's Rajāvali*, pt. 1).

Samanta-pañchaka—Same as Kurukṣetra.

Samatata—East Bengal (*Bṛhat-saṁhitā*, ch. xiv). Lower Bengal (Dr. Bloch's *Arch. S. Rep.*, 1902, in the *Supplement to the Cal. Gaz.*, Sept. 17, 1902, p. 1303; *Dakṣi Purāṇa*, ch. 46). The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p. 249; Cunningham's *Anc. Geo.*, p. 501). It was situated to the east of the Bhāgirathi and south of Pundra. Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB.*, 1915, pp. 17, 18). It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp. Ins. Ind.*, III, p. 1). Its capital was Kummānta, modern Komta, near Comilla in the district of Tiparā, Bengal (*JASB.*, 1914, p. 87).

Sambalaka—See **Somulapura**.

Sāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Āśvameśya P.*, *Brahma Parva*, pt. I, ch. 140, n. 3; and *Arch. & Rep.*, v, pp. 114 ff.). It was founded by Sāmba, son of Kṛishṇa.

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Viṣṇu would incarnate as Kalki, the ninth Avatāra (*Āśvameśya P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archāṅgira-śāla-sāmbhava-darpanam*). It is the Sambalaka of Ptolemy (*McCrindle's Ptolemy*, p. 133). According to Col. Yule, Sambhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 115).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakośha*, *Pātala-varga*).

Sambōka-śrama—Ramtek, north of Nagpur in the Central Provinces, where Sambōka, a Śūdra, performed asceticism, for which reason he was killed by Rāmochandra. Hence it may be identified with the Śaibata-giri, a mountain mentioned in the *Rāmāyaṇa* (*Uttara*, ch. 75). At the time of Kālmāsa, the author of the *Meghadūta*, it was known by the name of Rāmāgiri (*Meghadūta*, pt. I, v. 1). See **Śaibata-giri** and **Rāmāgiri**.

Samet-Sikhara—The Pārasnāth hill in the district of Bazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E. & N. Railway, the holiness of which is held in great estimation by the Jains. It is the eastern country of Jain worship as Mount Abu is the western one. Pārśvanātha, the twenty-third Tirthaṅkara of the Jains, died here at the age of one hundred years. Pārśvanātha was the son of Asvasena, king of Benares, by his Queen Bāma. He was born 250 years before Mahāvīra at Bhelupurā in Benares. His followers were called the Śvetambaras as the followers of Mahāvīra, the twenty-fourth and last Tirthaṅkara, were called Digambaras (*Prof. Jacobi's Kalpa-sūtra in SBE*, vol. XXII, p. 271). The hill was the scene of nirvāṇa of no less than nineteen of the twenty-four Tirthaṅkaras. Same as **Samida-giri** and **Malla-parvata**. For the names of the 24 Tirthaṅkaras of the Jains, see Śrāvastī. The five holy places of the Jains are Śatruṅjaya, Gīrnar, Abu, Aśṭāpada (see **Prabhāsa**) and Samet-Sikhara, but the *Indian Antiquary* (vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Aśṭāpada.

Samida-giri—Same as **Samet-Sikhara**. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Sikhara) as 19 Tirthaṅkaras obtained Nirvāṇa on this hill.

Samugaḍ—Fatehabad, nineteen miles east of Agra (*Bernier's Travels*, p. 43), where Aurangzeb defeated Dara. Samugaḍ is a corruption of Samanagara.

Sāñchi—Same as **Śānti**.

Sandhya—The river in Sindh in Malwa, a tributary of the Yamunā (*R. K. Roy's Māh.*, *Sabbā*, ch. 9, p. 282 n.).

Sāṇḍilya-śrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtra*. 2. Śārada (see **Śārada**).

Saṅgala (of the Greeks)—Same as **Śākala** (*Cunningham's Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śākula of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydrantes and Hypaxia, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saṅgala with Śākala is erroneous; he supposes Saṅgala was in the Gurudāspur district (*Early History of India*, p. 68 note).

Saṅgama-tīrtha—Same as **Rāmeśvara**. See **Setubandha**.

Saṅgameśvara—1. A town in Koṭkaya, about 20 miles north-east of Raṅnagiri. It was the capital of a Chulukya prince Somadeva (see **Parasurāma-kṣetra**). 2. It is a Lingayat place of pilgrimage on the confluence of the Malaprabhā and the Kṛṣṇā (*Encycl. Geogr.*, vol. XXIV, p. 110). Basava, the founder of the Lingayat or Jangama sect, died at this place (Wilson's *Mack. Col.*, pp. 310, 311). 3. A shrine of Śiva at the confluence of the Gomti and Yamunā in Benares (*Lit. P.*, I, ch. 92).

Saṅjān—An old village called also Saṅjaya in the Thana district, Bombay Presidency. It is the *Saṅjan* of the Arab writers. It was also called Shahjan. Shaheriar was the first priest of the Parsis to settle there in 713 A.D. See **Devabandara**. It is evidently the Saṅjayantīnagarī of the *Aṅg*, (*Saṅhā*, ch. 31) conquered by Saṅhaleva.

Saṅjayantī-Nagarī—Same as **Saṅjān**.

Saṅkala—See **Saṅgala** (Pāṇini's *Aṣṭaśāhī*).

Saṅkarāchārya—The name of a mountain, at present called Takht-i-Suleiman, near Śrinagar in Kashmir. On the top of the hill Aśoka's son Kunḍa (or Jaleka) built a monastery, now converted into a mosque, where the celebrated reformer Saṅkarāchārya established Śiva worship. See **Gopādri**. The old Hindu name of the hill was Sandhāmāna-parvata. The temple of the Mahādeva Jyeshtha-Rudra (or Jyeshtheshvara) was on the top of the mountain (*Rājatarāṅgī*, bk. I, v. 124).

Saṅkara-tīrtha—In Nepal, immediately below the town of Patan at the confluence of the Bhāgmati and the Manīmati (Manjohini). Śiva is said to have performed asceticism at this place for obtaining Durgā (*Śrīyambhū P.*, ch. 4, p. 298).

Saṅkāśya—Sankisa or Sankisa-Basantapura, situated on the north bank of the river Ikshumati, now called the Kālī-nadi, between Atranji and Kanauj, and twenty-three miles west of Fategarh in the district of Etah and forty-five miles north-west of Kanauj. In Patanjali's *Mahābhāṣya*, Saṅkāśya is said to be four *yojanas* from Galidhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (*Ep. Ind.*, vol. I, pp. 179, 183). It was the capital of Rājā Kuśadhvaja, brother of Śiradhvaja Janaka, the father of Sītā of the *Rāmāyaṇa* (*Ādi K.*, ch. 70). It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastrimśa heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bisari Devi occupies the site of the three staircases (*Arch. S. Rep.*, vol. I, pp. 271 f.). There is also a stūpa of Aśoka at this place. It was visited by Fa Hien in 415 A.D. and by Hsuen Tsiang in 636 A.D. See **Kapiltha**.

Saṅkha—1. The river Sank, a tributary of the Brāhmanī in the Chutia-Nagpur division (*Māh.*, Vana, ch. 83); it is called also Saṅkhiṇī. 2. A place of pilgrimage on the north bank of the Sarayvatī in Kurukṣetra near Dvāitavana (*Māh.*, Salya, ch. 38).

Saṅkhiṇī—See **Saṅkha** (1).

Saṅkhaboddhāra—The island of Bati (Beyt), belonging to the province of Guzerat, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Saṅkhasura at this place and to have delivered the Vedas (*Padma P.*, ch. 71, Hamilton's *East-India Gazetteer*, s.v. Bata Isle).

Saṅkukarṇa—The southern portion of Benares (*Bṛhat-Nāradya P.*, pt. II, ch. 48, v. 20).

Santa-tīrtha—At Guṇḍeśvari-ghāt in Nepal, where the river Maradārikā joins the Bāhmatī or Bhāgmatī. Pārvatī is said to have performed asceticism at this place (*Śrīyambhū P.*, ch. 5, p. 299).

Sāñi—Sāñhi, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist topes, constructed according to different authorities in the 5th, 3rd, or 1st century B.C. The great tope was built about 188 B.C. by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the topes contained the ashes of Śāriputra and Moggallāna, two of the principal disciples of Buddha (see *Nālanda* and *Śrāvastī*). The railing was constructed in 250 A.D., and the gate in the 1st century A.D. Dr. Fleet, however, considers that the ancient name of Sāñhi is Kākanāda (*Corp. Ins. Ind.*, vol. III, p. 31). For a description of the Sāñhi topes, see Cunningham's *Bhilsa Topes*, p. 183. See *Kākanāda*.

Sapādalakṣa—1. Same as Śākambhari, modern Sambhar in Eastern Rajputana (Tawney, *Prabandhachintāmaṇi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Śākambhari in Kumaon. Sapādalakṣa is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, vol. I, pt. I, p. 167). The corruption of Sapādalakṣa appears to be Sawālākḥ (*Upham's Rājwāli*, p. 50), and Sewalikḥ is the corruption of Sawālākḥ.

Sappini—See *Giriyak* (*SBE.*, XIII, p. 254 a.; Gooneratne's *Aṅguttara Nikāya*, p. 210).

Sapta-dvīpa—The seven dvīpas or insular continents mentioned in the Purāṇas are Jambū, Plākṣa, Śālmali, Kuśa, Krauñcha, Śaka and Pushkara (*Padma P.*, *Kṛtyāyoga-sāra*, ch. I).

Sapta-Gaṇḍakī—The seven rivers which unite and form the river Gaṇḍak are the Barigar, the Śālagrāmī or the Nārāyaṇī, the Śvetī-Gaṇḍakī, the Marsāngdī, the Daramdī, the Gaṇḍī and the Trishālā (*JASB.*, XVIII, p. 762 map).

Sapta-Gaṅgā—Gaṅgā, Godāvari, Kāveri, Tāmraparṇī, Sindhu, Sarayū and Narmadā are called Sapta-Gaṅgā (*Śing P.*, bk. 2, ch. 13).

Sapta-Godāvari—A place of pilgrimage mentioned in the Purāṇas situated at Solangipur, sixteen miles from Pithāpura (Pithāpura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Rājamahendri in the Godāvari district (*Māh.*, *Vana P.*, ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godāvari were called by this name (*Rājatarangīnī*, bk. viii, a. 34449—Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrāma—Sātgrāma, an ancient town of Bengal near Magrā in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Rāḍha at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Rāḍha* in *JASB.*, 1910). Formerly Saptagrāma implied seven villages Bānsberia, Kṛstapura, Bānudevapura, Nityānandapura, Sīhpur, Sambachorā and Baladghāṭi. For the life of Zaffer Khan, the conqueror of Saptagrāma, see *JASB.*, XV (1847), p. 393. Ptolemy says that Gange was the capital of the Gangaridai. The Gange-ridai were evidently the Gaṅgā-Rāḍhis or the inhabitants of Rāḍha, who lived on the west bank of the Ganges, the eastern boundary of Rāḍha being the Ganges and hence Gange is evidently Saptagrāma; it is the "Port of Ganges" of the *Periplus of the Erythræan Sea*, the sea being then closer to Saptagrāma than it is at present, hence Saptagrāma was the capital of Rāḍha in the 1st or 2nd century of the Christian era (see *JASB.*, for 1810). Saptagrāma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudkâwân which he describes as a large place "on the shore of the great sea," but says it was close to the junction of the Ganges and the Yamunâ (evidently at Triveni). According to him, Sâtgâon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind. Ant.* III, p. 219). Merchants from various parts of India as Kâñga, Trailaṅga, Gujerat, etc. used to come to Saptagrâma for trade (*K. Ch.*, pp. 196, 229; Schoff's *Periplus*, p. 26; McTear's *Ptolemy*).

Sapta-Kauśikā—See Mahākauśikā.

Sapta-Koṅkana—The following territories in the Malabar coast were called the seven Koṅkanas: Kerala, Tulu, Govarāshtra, Koṅkana proper, Karabāṭaka, Barāṭāṭa and Barbara (Wilson, *As. Res.* XV, p. 47; Dr. Stein's *Rājataranginī*, vol. 1, p. 130). See Parasurāma-kshetra.

Sapta-Kulāshala—The seven principal mountains, which are Mahendra, Malaya, Sahya, Suktimāna, Gandhamādana, Bindhyā and Pāripātra. For the Gandhamādana, the *Matya P.* (ch. 114) has Rikshavāna and the *Agni P.* (ch. 118) has Hema-parvata.

Sapta-Mokṣhadāpurī—The seven holy towns are Ayodhyā, Mathurā, Māyā, Kāśī, Kāñchi, Avantī and Dvārāvātī (*Bṛhat-Dharmasamuchaya*, Madhya-kh., ch. 24).

Sapta-Pātālā—See Rasātālā.

Saptāruha—Satara in Mahārāshtra (*Vishnu-Saṃhitā*, ch. 85).

Sapta-sāgara—The seven seas are (1) *Lavana* (salt) or the Indian Ocean surrounding Jambu-dvīpa or India (*Padma P.*, *Kṛtyāyogusāra*, ch. 1); (2) *Kṣhira* (inspissated milk), it is a corruption of Shirvan Sea, as the Caspian Sea was called (Yule's *Marco Polo*, vol. I, p. 59 note), and it formed the northern boundary of Śāka-dvīpa (*Barāha P.*, ch. 86); (3) *Surā* (wine), it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, vol. II, p. 494), and it formed the southern or south-eastern boundary of Kuśa-dvīpa (*Brahmāṇḍa P.*, ch. 51; the *Barāha P.*, ch. 87, has Kohira Sāgara instead of Surā); (4) *Ghṛta* (clarified butter), it is a corruption of the Erythraean Sea or the Persian Gulf, and it formed the boundary of Śālmala-dvīpa or Chal-dia, that is Assyria (*Barāha P.*, ch. 89); (5) *Ikṣu* (sugarcane juice), Ikṣu is another name for the Oxus (*Vishnu P.*, pt. II, ch. 4), here the river is taken as a sea. It formed the southern boundary of Pushkara-dvīpa (*Barāha P.*, ch. 89), Pushkara being evidently a variant of Bhushkara or Bokhara; (6) *Dadhi* (curd) or the sea of Aral, Dadhi is the Sanskritised form of Dahi (Dahæ) the name of a Scythian tribe which lived in the Upper Jaxartes (*JEBRAS.*, vol. XXIV, p. 548) and evidently on the shores of this lake, it formed the boundary of Kṛnṣheba-dvīpa (*Barāha P.*, ch. 88); (7) *Svādu*-juice (sweet-water), it is perhaps a corruption of Tchadun, a river in Mongolia, it formed the boundary of or rather flowed through Plaksha-dvīpa. See my *Rasātālā or the Under-world in the IBO.*, vols. I & II.

Sapta-salla—Yela-mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco-da-Gama in 1498 (Yule's *Marco Polo*, vol. II, p. 321).

Sapta-Sarasvatā—1. The collective name of seven rivers: Kāñchanāksī in Naimihā-ṛanya, Bisālā in Gaya, Manawarā in Kotāla, Oghavātī in Kurukshetra, Sureṇu in Haridvāra, Bīmalodā in the Himalaya and Suprabhā in Pushkara (*Mbh.*, *Śāṭya P.*, ch. 39). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83).

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India. The seven Sindhus (rivers) are the Irāvātī, Chandrabhāgā, Bitastā, Bipāsā, Śatadru, Sindhu and Sarasvatī or the Kabul. The word Sapta-Sindhu of the *Śig Veda* (VIII, 24, 27) is the Hapta Hindu of the *Pendides*

(I, 73) (*Āharāṣya P.*, Pratissarga Parva, pt. 1, ch. 3 and Max Müller's *Chips from a German Workshop*, vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Parna (or Bharata, afterwards called Kurus) who lived on the north of the Ravi; the Tritons (called Panchālas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragotin's *Vedic India*, p. 323).

Sarabhu—Same as Sarayu (*Vinaya-pitaka*, Chetivagga, 9, 1, 3 and 4 in *SBE*, XX, p. 301, XXXV, p. 171; *Māhāt-mā*, 4, 1, 35). It is the Sarabhu of Ptolemy.

Sārada—Sardī, on the right bank of the Kisno-Gatigh near its junction with the Marthi (not) near Kanurj in Kashmir; it is one of the Pithas where Sati's head is said to have fallen (Gladwin's *Ayeeen Akbery*, pt. 1, p. 390; Dr. Stein's *Rājatarangīnī*, vol. II, p. 278, *Shanda P.*, Nigara Kh. ch. 167). Śāṇḍilya Munī performed austerities here. For a description of the temple, see Dr. Stein's *Rājatarangīnī*, vol. II, p. 278. Lalitāditya Muktapīḍa, king of Kashmir, having treacherously killed a king of Gauda, the Bengalees entered Kashmir on the pretext of visiting the temple of Sārada, destroyed the image of Rāmasvāmin (Vishnu), mistaking it for that of Parhāsa-keśava left as surety for safety of the king of Gauda (Dr. Stein's *Rājatarangīnī*, vol. I, p. 162). It is called Sarvajña Pīṭha in the *Śaṅkaraviṇaya* (ch. 10). Śaṅkarāchārya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Sārada-Māṭha—One of the four Māṭhas or monasteries established by Śaṅkarāchārya at Dvārīkā in Guzerat (see Śrīlūgagīrī).

Sārahgaṇḍika—Its contraction is Sārnath; same as *Mṛigodāva* (see *Mṛigadēva*). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dhammacakkha*). The Dhamek stupa, according to General Cunningham, was originally built by Aśoka (*Arch. S. Rep.*, vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brāhmins or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stūpa where Buddha predicted about the future Buddha Maitreya; but according to Hsuen Tsang the site where he first proclaimed the truths is marked by Aśoka's pillar recently discovered, and the Dhamek stūpa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Aśi, Buddha converted Yasa and his four friends, Purna, Bimbala, Kāyampati and Subhū.

Sārasvatī—1. The Pushkara Lake near Ajmīra (*Purāṇa P.*, ch. III). 2. Sārasvatī or Sārasvatīpura was situated on the north-west of Hastināpura (*Hemadanta*). It was the capital of Haryasvama of the *Jaiminībhadrate* (ch. 47).

Sārasvatapura—Same as Sārasvatī.

Sarasvatī—1. The river Sarasvatī rises in the hills of Śimara in the Himalayan range called the Sewalik and emerges into the plains at Āl-Badri in Ambala, and is decreed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a plaksha tree, and hence it was called Plakshāvatarana or Plakshavātaravāna and frequented as a place of pilgrimage (*Mbh.*, Ādi P., ch. 172 and *Padmā P.*, Svarga, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chajala and reappears at Bhavānpur. At Bālekhappur it again disappears but appears again at Bara Khara, at Unai, near Feroz, it is joined by the Mārkandya and the united stream bearing still the name of Sarasvatī ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (*Panjab Gazetteer*, Ambala District, ch. 1).

The *Ulaggar* or *Gaggar* is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS.*, 1893, p. 31); see Pāvanī. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chomāsā-lheda, Śrōdhlheda and Nāgōdhlheda (Vana Parva, ch. 82). The Sarasvatī is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bindāsana-tirtha near Sirsa (*JRAS.*, 1893, p. 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Samhita*, p. 46 commentary). The *Rig Veda* does not even hint about its subterranean course in the Trivenī at Allahabad. The Kurukshetra Sarasvatī is called the Prāchi or Eastern Sarasvatī (*Padma P.*, Uttara Kh., ch. 67). The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Looni issues out of the Pushkara Lake (*Padma P.*, Nishiti Kh., ch. 18). It falls into the Gulf of Kutch. 2. A river near Sounāth in Guzerat now called Rāmākshi (see *Prabhāsa*). It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Koteśvara Mahādeva in the marble hills of Arakon (Forbes, *Rāmānāth*). It is called Prabhāsa Sarasvatī, and is supposed to be identical with the Prāchi-Sarasvatī (*Sāradā P.*, Prabhāsa Kh., *Prabhāsa-māhāt.*, chs. 35, 36). On the bank of this river below an aspen tree near Sounāth, Krishna breathed his last. 3. Arachosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harekhatti in the Zendavesta. It is mentioned as Haraxvatis in the Behistan Inscription (Rawlinson's *Herodotus*, II, p. 361). It was also called Saukuta, of which the capital is plausibly identified with Ghazni. Dr. Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rakshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22). 4. The river Helmand in Afghanistan, the Avestan name of which is also Harekhatti. Hence the three *Sarasvatīs* of the *Atharva-veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (*Rogozin's Vedic India*). 5. The Arghanday in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 437). 6. A tributary of the Alakānandā (Gāṅgā) in Garwal (*Agni P.*, ch. 169, v. 17).

Sarasvatī-nagara—Perhaps Sirsa on the Sarasvatī in Kurukshetra, Panjab (*Mth.*, *Maandala*, ch. 7).

Saravāna—1. The birth-place of the sage Markhaṇḍaputa near Śrāvastī. He was the head (or founder) of the Ājīvakas (Hoernle's *Udanguludang*, Intro., p. xiv, Appendix, pp. 1, 4). 2. Rohtakunda the birth-place of Kārttika, near Kōdāranātha temple in Garwal.

Sarāvati—1. Wilford identifies Sarāvati with the river Bāngāghā which passes through the district of Budon in Rohilkhand (*Asiatic Researches*, vol. XIV, p. 409; *Padma P.*, Svarga (Ādi), ch. 3). 2. Fyzabad in Oudh (R. L. Mitra's *Lalitavistara*, p. 9), but Sarāvati appears to be the corruption of Śrāvastī (modern Sahet-Mahet) on the Rāptī (Comp. *Rāmāyana*, Uttara, ch. 121 with the *Raghuvamśa*, canto XV, v. 97). 3. The river Rāptī on which Śrāvastī is situated (*Raghuvamśa*, canto XV). It is the Solomatā of Arrian (McCrindle's *India of Arrian*, p. 180). 4. The *Dīpāvanādāna* (Cowell's ed. ch. 1) places Sarāvati, both the town and the river, to the south-east of Puṇḍravarddhana. The river Sarāvati was the boundary between the countries called Prāchya and Udīchya, the former being on its south-eastern side and the latter on its north-western side (*Anavakāśa*, Bhūmi-varga).

Sarayu—The Ghagra or Gogra in Oudh. The town of Ayodhyā is situated on this river (*Rāmāyana*, Bālā K. ch. 24). See Kāma-kārama and Sora. It is evidently the Sarabhu

of the *Madanda-prabha*, (4, 1, 33). The river rises in the mountains of Kunnam and after its junction with the Kālī-nadī it is called the Sarayu, the Ghagra or the Devā. According to the *Mbh.* (*Anandāraṇa*, ch. 155) it issues from the Mānasa-sarovara.

Sārikā—One of the fifty-two Pithas where Śaṭ's throat is said to have fallen. The temple of Sārikā Devī is situated on the Hari Mountain, three miles from Śrinagar in Kashmir. It was the hermitage of Rishi Kāśyapa (see *Kāśyapapura*).

Sarkarāvartī—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śuktimatī (*Arch. S. Rep.*, vol. VIII, p. 124; *Bhāgavata*, V, ch. 19). Sarkarā and Vartī appear to be two distinct rivers (*Devī-Bhāgavata*, VIII, ch. ii).

Sarovara—1. See *Nārāyaṇasara*. 2. The twelve Sarovaras are:—Manda, Aśekhoda, Lohita, Mānasa, Śaitoda, Bīṇūsara, Śāyana, Viśvānupada, Chandraprabha, Payoda, Uttara-Mānasa, and Rudrakāntā (*Prakṛadīpa*, p. 61).

Sarpaushadhi-vihāra—Adinvar valley: Buner near the fort Chakdara on the north of the Swat river, visited by Huen Tsang. (Dr. Stein's *Archaeological Tour with the Buner Force*, p. 81).

Sarpikā—A tributary of the Gomatī. According to Lassen it is the same as *Syandika* (*Ind. Alt. Maj.*). See *Syandika*.

Sarvaga-saraga—Dothi or the junction of the two streams Marha and Biswa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition, Daśaratha, king of Ayodhyā, killed Rishi Sarvaga or Sindhu, the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Rāmāyaṇa* (Ayodh. K., ch. 63) places the scene near the Sarayū.

Saryavānt—Same as *Rāmahrada* (*Hip. Veda*, VII, 2, 5; Dr. Wilson's *Indian Castes*, vol. I, p. 96). It is also written *Saryyavānta*.

Sasasthali—Antraveda, the Doab between the Ganges and the Yamunā.

Satadru—1. The river Sutlej; it is also called the Ghaggar or the Chara, which is the united streams of the Sutlej and the Bias from their junction at Endressa to the confluence with the Chenab. The Chara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 179). According to some authorities the Sutlej was not one of the rivers forming the Paśchānāda, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatī (*Ethnology of India*, p. 64; Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, II, p. 435). See *Sarasvatī*. 2. Sirhind in the Panjab (*Mārkand. P.*, ch. 57; Beal's *BWQ.*, I, p. 178).

Satīyapura—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and Smith's *Asoka*, p. 115). But see *Teliṅgana*.

Satruṅjaya—The most sacred of the five hills (see *Sametbikhara*) of the Jains in Kathiawar, at the eastern base of which the town of Palitana is situated, 70 miles north-west of Surat and thirty-four miles from Bhownagar. It is sacred to Ādināth (see *Śrāvastī*). The Chaumukh temple is the most lofty of all the temples on the summit of the hill. The Satruṅjaya temple was repaired at a cost of one crore and sixty lakhs of rupees by Bāghatādeva in the reign of Kumārāpāla, king of Pattana. The *Satruṅjaya Māhātmya* was composed by Dhaneśvara Śūri at the request of Śilāditya of Balabhi.

Satyavati—Same as *Kaisuki* (*Vāyu P.*, ch. 91, v. 88). It is mentioned as "Sattewly" in Gladwin's *Ayeen Akbery* (p. 783).

Saubhanagara—Same as Śālvapura.

Śaukara-kshetra—Same as Śukara-kshetra.

Saundattī—Same as Sugandhavatī.

Saurāshtra—The Peninsula of Guzerat or Kathiawar, the Systrane of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baruch, that is, Guzerat, Cutch and Kathiawar (*Rāmāyaṇa*, Ādi, ch. 13). Saurājya was a synonym of Saurāshtra (*JASB.*, 1873, p. 105). Its capital was Balabhi (*Dashakumāracharita*, ch. 6). It was governed by the Satraps under Aśoka and the Maurya kings, then by the Sak kings from the first century B.C. to the third century A.D., and after them by the Senāpatīs under the Guptas of Kanauj. Under the Gupta emperors its capital was Bāmanasethali, modern Banthali, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Kṛṣṇa was married to Rukmiṇī. Kṛṣṇa met his death at Prabhāsa Patan near Veraval.

Sauripura—The name given by the Jains to the town of Mathurā (*Uttarādhyayana* in *SBE.*, XLV, p. 112). The Jaina Tirthaṅkara Ariṣṭanemi or Nemisātha was born at this place and he died on the Summit of Mount Gītār (*Kalpa Sūtra* in the *Sacred Books of the East*, vol. XXII, p. 278). But according to the *Phālasāgara*, a Jaina work, Sauripura and Mathurā are two different towns. Sauri, who succeeded his father Śūra, king of Mathurā, removed his capital to a newly built city named Sauripurī, while his younger brother Savira remained at Mathurā.

Saurypura—Same as Sauripura.

Sauvira—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Anc. Geo.*, p. 497). Sauvira was the Sophir or Ophir (*q.v.*) of the Bible (but see *Surpāraka*) and Sovira of the *Milinda Pañña* (*SBE.*, vol. XXXVI, p. 269) where it is described as a seaport. According to another writer, Sauvira was situated between the Indus and the Jhelum, hence it was called Sindhu-Sauvira (*Mbh.*, Bhishma, ch. 9; *Rāmāyaṇa*, Ādi, ch. 13). The *Satruñjaya Mahātmya* places it in Sindhu or Sindh. It appears from the *Agni Purāṇa* (ch. 200) that the river Devikā and from *Bhāgavata* P. (v. 10) the river Ikṣumati flowed through Sauvira. Dr. Rhys Davids places Sauvira in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p. 320, and *Bhāgavata*, V, ch. 10; I, ch. 10, v. 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol. I, pp. 300, 302; see also *SBE.*, XIV, p. 148 note). See *Devikā*. Roruka or Roruva was the capital of Sauvira (*Jātaka*, Cam. Ed., vol. III, p. 289—*Aditta Jātaka*). But these identifications are doubtful. In the *Mārkandeya P.* (ch. 57) Sindhu and Sauvira have been placed in the northern part of India, and mentioned along with Gāndhāra, Moḍra, etc. Rapson says that the two parts of the compound word Sindhu-Sauvira are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p. 168). Dr. Bhagavanlal Indraji says that Sindhu-Sauvira like Ākashvanti are usually found together. Sindhu is the modern Sindh and Sauvira may have been part of Upper Sindh, the capital of which was Dāttāmitri (*Early Hist. of Gujarat*, p. 36), perhaps from Dāttāmitra (Demetrius), king of Sauvira (*Mbh.*, Ādi, ch. 141). The identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct.

Seka—The country of Jhappur, south-east of Ajmir (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 138 note). But the *Mahābhārata* (*Sabha*, ch. 31) places it to the south of the Chermanvatī (Chambal) and north of Aranti (Ujain), it can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Akura Śoka which was evidently on the south of Śoka.

Semulapura—1. *Semah*, near Sambhalpur (Tavernier's *Travels*, Bell's ed., II, ch. 13).

2. *Sambhuka* of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the *Soumepour* of Tavernier.

Semulla—Chand (Bhandarkar's *Hist. of the Deccan*, sec. viii).

Senakhaṇḍasala—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235). For the transfer of the tooth-relic from Anurādhapura, see Mutu Coomara Swamy's *Dāṭṭavamsa*, Intro., XIX.

Serendvipa—Ceylon.

Śeshādri—See *Trimala* and *Tripadi*. It is also called *Śeshachala*.

Setavyā—To-wai of Fa Hien. It has been identified by Prof. Rhys Davids with Satiabha (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vest identifies it with Baselika, 17 miles from Sabet-Mahet and six miles from Bahrampur (*J.R.A.S.*, 1893, p. 513). It was the birthplace of Kāśyapa Buddha.

Setikā—Ayodhya (Oudh). *Setikā* is evidently a corruption of *Sāketa*.

Setubandha—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugriva for crossing over to Laṅkā. The island of Rāmeśvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaranātha, one of the twelve great *Līngas* of Mahādeva, said to have been established by Rāmeśvara on his way to Laṅkā (*Śiva Purāṇa*, I, ch. 38, and *Rāmeyaṇa*, Laṅkā, ch. 22). Rāmeśvara is also called *Saigamatirtha* (*Ep. Ind.*, vol. I, p. 308).

Seunadesa—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Deccan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Vādava dynasty.

Shadaranyā—Nandi was cursed by Śiva to become a stone; he accordingly became a mountain called Nandidurga or Nandidroog (Garrett's *Class. Dic.*, s.v. *Nandī*). Viṣṇu interceded on his behalf and Śiva ordered Gaṅgā who was within his matted hair to fall on the mountain and to wash away the fault of Nandi (the river Pālār rises in Nandikroog). Gaṅgā replied that if she would descend on earth, she wished that Śiva and Viṣṇu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kañchīpura, where he was established by six Rishis. There is a temple of Viṣṇu at Vellore on the opposite bank of the river Pālār. The waste country in which these six Rishis dwelt was called *Shadaranyā* or "six wildernesses," which in Tamil was called *Ara-erū*, which in popular language is called *Areet*. But *Ara-erū* is a Tamil compound of *Ar* or *Ar*, the banyan tree, and *erū* a forest (see Wilson's *Mackenzie Collection*, p. 50). See *Jayakesvara*.

Shashihl—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Saivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Dr. Cunha's *Hist. of Chaul and Nasarū*, p. 185). See *Perimuda*. It is *Shashshashihl* of the inscriptions (*Bomb. Gaz.*, pt. II, p. 26).

Śial—Tribikramapura, in the District of Tanjore, Madras Presidency, twelve miles south of Chidambaram mentioned in the *Chāḍaṅga-Charitaṃyita* (*Irakṣatāra-adhara-vaḥḥava-darpanam*). It is a corruption of "Śrikāl" same as *Śiyāl*.

Siar—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Keśava Deva was removed from Mathurā by Rānā Rāj Singh in anticipation of Aurangzeb's raid (Tod's *Rājasthān*, vol. I, ch. 19, p. 544; Groves's *Mathura*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bāra-Bankī in Oodh. 2. Sitpur (Sidpur) in the Ahmedabad district in Guzerat, the hermitage of Bishā Kaddama and birth-place of Kapila, about sixty-four miles from Ahmedabad (*Dev. Bhāgavata*, IX, 21). Same as **Śladu-sara** (2).

Siddhāśrama—1. Buxar in the district of Śhāhabād. Viṣṇu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyaṇa*, Bālakāṇḍa, ch. 20). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called *Vārāṇsi Duddak*. 2. The hermitage on the bank of the Achehhoda-sarovara in Kashmir (see *Achehhoda-sarovara*). 3. A sacred place near Dwārakā or in Ānarta or Gujerat, where, according to the *Brahmasaṁhita Purāṇa*, the reunion of Kṛishṇa and Rādhikā took place (*Dwārakā-māhātmya*, VIII, ch. 8). See **Prabhāsa**. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Nemat Barar (*Rāmāyaṇa*, Kish. K., ch. 43).

Śilā—1. The river Gaṇḍak (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archāyatāra-śilā-taishava-darpaṇam*). 3. The river Jaxartes called Sillas or Silā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 35; Beal's *Record of the Western Countries*, vol. I, p. 13 note). See **Śitā**.

Śilābhadrā-Monastery—It was situated on an isolated hill now called Kāvā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hsuen Tsiang (*Arch. S. Rep.*, vol. VIII, p. 43 and vol. XVI, p. 47). For a description of the hill, see *JASB.*, 1847, p. 403. Śilābhadrā was the head of the Nālandā monastery when it was visited by Hsuen Tsiang in 637 A.D., and the latter studied the *Yoga Śāstra* under Śilābhadrā for fifteen months. See **Khalaṭika Parvata**.

Śilā-dhāpa—Same as **Mahāsthāna** (*List of Ancient Monuments in Bengal*).

Śilāhappa—Same as **Śrīhastha** (*Tārā Tantra*).

Śilā-Saṅgama—Śilā Saṅgama is a corruption and abbreviation of Bīkramaśilā Saṅghārāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghātā, six miles to the north of Kābulgāon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva, Dattāvaranātha and rock-cut excavations. Two miles and a half to the south-east of Pātharghātā was the capital of Rājā Gaṇḍha Mardān called Indrāsana where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes *Chaura Paṭchādikā* by Chaura Kavi as his authority). See **Bīkramaśilā Vihāra**.

Sinhala—Ceylon. The *Dipavansa* relates the conquest of the island by Vijaya, who came from Lāṭa which has been identified with Rāḍha in 477 B.C. Fergusson identifies Lāṭa with Lāṭa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lado Desay" in the kingdom of Baiga, which he identifies with Rāḍha Deśa (Upham's *Rājaraṇḍakari*, ch. II, and *Rājvali*, pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Aśoka, and his sister Saṅgha-mitrā came to Ceylon during the reign of Devānāmpiya-Tiśsa and converted the inhabitants of the island to Buddhism (Upham's *Rājaraṇḍakari*, ch. II). See Laṅkā. For the Ceylon coins, see *JASB.*, 1837, p. 208, plate 20.

Sinhapura—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, vol. II, p. 191). According to Hsien Tsiang the country of Sinhapura bordered on the Indus on its western side; it was a dependency of Kashmir in the seventh century. It was conquered by Arjuna (*Mbh.*, Sabhā, ch. 27). It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Sinhapura is the place where Viṣṇu is said to have incarnated as Nṛsiṃha and killed Hiraṅyakaśipu (but see *Mālaśthāna-pura*). 2. Sīngur, in the district of Hughly in Bengal; it was founded by Siṃhabāhu, the father of Vijaya who conquered and colonised Laṅkā. It is situated in Rāḍha, the Lāṭa or Lāṇa of the Buddhists and Lāḍa of the Jains,—the ancient Sumha (see my "Notes on the History of the District of Hughly" in *JASB.*, 1910, p. 599).

Sindhu—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pañchanad; and from Aror to its mouth it was called Māhira (Alberuni's *India*, I, p. 260; *Cal. Res.*, vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans-Himalaya*, vol. II, p. 213. It is the Hiddu of the Behistan inscription, Hoddu of the Bible, and Hendu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Ābhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Ābhiras who took away by force the ladies of Krishna's household from Arjuna while he was bringing them through the Panjab after Krishna's death (*Brahma Purāṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Maues the Scythian conquered Sindh and expelled the Greeks from the Panjab. Maues was succeeded by his son Azas who extended his dominion beyond Jellalahad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Alor and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 207; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kālī-Sindh in Malwa called Dakṣiṇa-Sindhu in the *Mahābhārata* (Vana P., ch. 82) and Sindhu in the *Meghadūta* (pt. I, v. 30; *Mateya P.*, ch. 113). The name of India (Intu of Hsien Tsiang) is a corruption of Sindhu. For other Chinese names of India see Bretschneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunā (*Mālatī-Mādhava*, Act IV, IX). It is the Pārva-Sindhu of the *Devī P.*, ch. 39. 5. Sindhu-deśa was the country of the Upper Indus (Anandaram Barua's *Dictionary*, vol. III, Preface, pp. 20-25).

Sindhuparṇa—Same as *Dakṣiṇa-Sindhu* (*Bardha P.*, ch. 85). Perhaps it is an erroneous combination of the words *Sindhu* and *Parvātā* (see *Mateya P.*, ch. 113, v. 23).

Sindhu-Sauvira—See *Sauvira* (*Mateya P.*, ch. 114).

Sindimana—Selwan on the Indus in Sindh, the Sivisthāna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Siprā—A river in Malwa on which Ujjain is situated.

Sirindhra—Sirhind (*Brahmaṇḍa P.*, *Pūrva*, ch. 60). It is the Sirindha of the *Barāha Samhitā* (ch. 14). See **Śatadru**.

Śirovana—Talkāḍ, the capital of the ancient Chela or Chera, forty miles to the east of Srīnagapatam in Mysore, now buried in the sands of the Kāveri (*Archāvatāra-sthala raśbhava-darpanam* of Madhura Kavi Śarmā). See **Talakāḍa**.

Śitā—1. According to Mr. Cooma, the Śitā is the modern Jaxartes (*JASB*, 1833, p. 282). It rises in the plateau south of Issyk-kul lake in the Tien-shan (McCrindle's *Ptolemy*, p. 280). Jaxartes is also called Sur-Daria, and *Sir* is evidently a corruption of *Śitā* and *Daria* means a river (*Matya P.*, ch. 120). Śitā is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated. From the names of the places as mentioned in the *Brahmaṇḍa Purāṇa* (ch. 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (*Bhishma Purva*, ch. 11) also says that it passes through Śāka-dvīpa. See **Sitā**. 2. The river Chandrabhāgā (Chinab); see **Lohita-sarovara** (*Kāśikā P.*, chs. 22, 82). 3. The river Alakānandā, on which Badarikāśrama is situated (*Māh.*, *Vana*, ch. 143, v. 40).

Śitadrū—The river Sutlej.

Śitāmbara—Chidambara in the Province of Madras.

Śitāprastha—The river Dhabālā or Buḡha-Rāptī. Same as **Bāhūdā**.

Śitoda-sarovara—The Śarik-kul lake in the Pamir. See **Chakshu**. (*Mārkand. P.*, ch. 56).

Śivālaya—1. Ellora, Ellur or Berulen, forty miles from Nandgaon, one of the stations of the G.I.P. Railway and seven miles from Daulatabad. It contains the temple of Ghuśrīnēśa or Ghrishnēśa or Ghusmēśa, one of the twelve great Līṅgas of Mahādeva mentioned in the *Śiva Purāṇa* (I, chaps. 38, 58). See **Amareśvara**. The *Padma Purāṇa* and the *Śiva Purāṇa* (I, ch. 58) place the temple of Ghuśrīnēśa at Devagiri (Deogiri or Daulatabad). The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see **Habalapura** and **Elapura**). A sacred Kuṇḍa called Śivālaya, round which the image of the god is carried in procession at the *Sivārātri* festival, has given its name to the place. Ahalyābāi, widow of Khande Rao, the only son of Malhar Rao Holkar, constructed a temple and a wall round the Kuṇḍa (*Antiquities of Bidar and Aurangabad Districts* by Burgess). The Brahmanical Cave temple at Ellora called Rāvan-kā-Khai contains the figures of the Seven Mātṛikās (divine mothers) with their Vāhānas namely, Chāmūṇḍā with the owl, Indrāṇī with the elephant, Varāhī with the boar, Vaiṣṇavī or Lakṣmī with Garuḍa, Kāmāṇī with the peacock, Mahāśvarī with the bull and Brāhmī or Sarasvatī with the goose.

Siva-paura—The country of the Siaposh (*Śiva-pausa*), perhaps the letter 'ra' in *paura* is a mistake for 'sa.' See **Ujjānaka** (*Matya P.*, ch. 120).

Sivi—According to the *Vessantara Jātaka* (*Jātaka*, Cam. Ed., VI, p. 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgarī, 11 miles north of Chitore in Rajputana, where many coins were found bearing the name of "Śivi Janapada" (*Arch. Surv. Rep.*, VI, p. 196; *JASB*, 1887, p. 74). Hence Śivi may be identified with Mewar (see **Jetuttara**); it is the Sivikā of the *Bṛhat-Samhitā* (ch. 14). But see **Madhyamika**. According to the *Śivi Jātaka* and *Mahā-Ummagga Jātaka* (*Jāt.*, IV, p. 250; VI, p. 215 respectively) the capital of Śivi was Ariṭṭhapara which perhaps was also called Dvārāvātī (*Jāt.*, VI, p. 214). The story of Uṭṭara, king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (*Vana*, chs. 130, 131). Both Fa Hien and Hsien Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the *Mahā-Ummagga Jātaka* the country of Śivi was between the kingdoms of Bideha and Pañchāla. According to the *Mahābhārata* (*Anuśās.*, ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Dakṣiṇāmūrti-charita* (Mādhyā, ch. vi). It was conquered by Nakula (*Mbh.*, Subhā, 32). See *Ariṣṭhapura*. Jetuttara is called by Spence Hardy as Jaynura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Ucinara, king of Śivi, as given in the *Mahābhārata* (Vana, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yua (Best's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Ariṣṭhapura, and the other is the same as Śivikā of Barāhamihira (*Brihat-saṃhitā*, ch. XIV, v, 12) which he places among the countries of the south, Śivikā being a piconastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattaraur (*India*, I, p. 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See *Sivi*.

Sivisthāna—Sewan on the right bank of the Indus.

Siyālī—See *Slālī*.

Skanda-kṣetra—Same as *Kumārāsvāmī* (*Chaitanya-Charitamrita*, pt. II, ch. 9).

Śleṣmātaka—Uttara (North) Gokarna, two miles to the north-east of Paṣyapāthā (*q.v.*) in Nepal on the Bāgmati (*Sūta P.*, bk. III, ch. 15; *Barāha P.*, chs. 213–216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarna is used in contradistinction to Dakṣiṇa (South) Gokarna called *Gokarna* (*q.v.*) (*Barāha P.*, ch. 216). The *Līṅga P.* (pt. I, ch. 92, vs. 134, 135) also mentions two Gokarnas (see also *Sūryasambhā P.*, ch. 4).

Sobhāvatī-nagara—The birth-place of Buddha or Kanakamuni (*Sūryasambhā P.*, ch. 6; *Buddhacarana* in *JASB.*, 1838, p. 704). It has been identified by P. C. Mukerjee with Aarura in the Nepalese Terai (see *Kapilavastu*).

Solomatis—See *Sarāvati* (McCrindle's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as *Prabhāsa* (*Agast P.*, ch. 109). It was also called *Someśvaranātha* (Merutunga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakantaka mountain, in which the river Nerbuda has got its source (*Amara-kosha*). 2. The southern part of the Hala range along the lower valley of the Indus (*Rāmāyana*, Kiṣk., ch. 42).

Soma-tirtha—1. *Prabhāsa* (see *Prabhāsa*). 2. A place of pilgrimage in Kurukṣetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, Śalya P., chs. 44, 52; *Śakuntalā*, Act I).

Someśvara—See *Somanātha* (*Kūrma P.*, ā, ch. 34).

Someśvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakantaka mountain in Gondwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Banāpore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East. Ind.*, I, p. 11; McCrindle's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—Ravenshaw's *Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siāghī or rather between Siāghī and Harjī-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra. At the time of the *Rāmāyana* (*Ādi*, ch. 32) the Sone flowed by the eastern side of Rājagriha, then called Girivraja or Basumatī from its founder Rājā Basu, down the bed of the river Panpan, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, vol. VIII, p. 15).

Sonaprastha—Sonapat (see *Kurukṣetra*). It is 25 miles north of Delhi. See *Pāṇiprastha*.

Sonitapura—The ancient Sonitapura is still called by that name, and is situated in Kumaon on the bank of the river Kedar-Gangā or Mandākinī about six miles from Ushāmatla and at a short distance from Gupta Kāśī (*Hariensan*, ch. 174). Ushāmatla is on the north of Rodra-Prayāga, and is on the road from Haridwar to Kedārnātha. Gupta-Kāśī is said to have been founded by Bāna Rājā within Sonitapura. A dilapidated fort still exists at Sonitapura on the top of a mountain and is called the fort of Rājā Bāna. Sonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Anurādha, the grandson of Kṛishṇa (*Hariensan*, ch. 175). It was also called Umāvana (*Hemalamba and Trikāṇḍasāha*). Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohol in Kumaon on a conical peak is pointed out as the stronghold of Bāndura, and the pundits of Kumaon affirm that Soti on the Jhoon mountain is the Sonitapura of the Purāṇas (*JASS.*, XVII, p. 582). The *Matsya Purāṇa* (ch. 110) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdama on the bank of the river Purnabhavā, fourteen miles to the south of Dinajpur, is called "Bāna Rājā's Gad," and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Anurādha, and various arguments are brought in to prove this assertion. But the route of Kṛishṇa from Dwārakā to Sonitapura as given in the *Hariensan* (ch. 170) and the description of the place as being situated on a mountain near Sumera do not support the theory that Damdama was the ancient Sonitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kanhoja dynasty. Bāna Rājā's fort in the district of Dinajpur is as much a myth as the *Uttaragopriha* (northern cowshed) of Rājā Virāṭa at Kāntanagar in the same district. The Assamese also claim Tejpur as the ancient Sonitapura. Devikote on the Kāveri in the province of Madras and also Biana, 50 miles south-west of Agra, claim the honour of being the site of the ancient Sonitapura. Wilford identifies it with the Manjupattana (*Asiatic Researches*, vol. IX, p. 199).

Sopatma—See *Sarabhipattana* (*Periyas*, p. 46).

Soreyya—Not far from Takabāṇḍā (*Kern's Manual of Ind. Buddhism*, p. 104; *SRE.*, XX, p. 11). Revata lived here, he presided at the Vāsālī Council.

Sotthivati—Same as *Suktomati*, the capital of Chedi (the Cheti of the Buddhists).

Sovira—See *Sauvira*.

Śrāvana-beligola—Śrāvana-Beligola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries A.C. On the top of the former is a colossal statue of the Jaina god Gomateśvara. See also *Vindhyā-pāda Parvata*. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Śrāvana-Beligola from Ujjayini, where he died in 357 A.C. Hence it is a very sacred place to the Jainas (*Ind. Ant.*, II, pp. 263, 322, III, p. 163; Rice's *Mysore Inscriptions*, Intro., p. lxxvii). See *Kundapura*. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice's *Mysore Gazetteer*, I, p. 287).

Śrāvastī—Sahet-Mahet, on the bank of the river Rāptī (ancient Airavati or Achiravati) in the district of Gonda in Oudh. It was the capital of Uttara-Kosala, ten miles from Balarāmpur, 54 miles north of Ayodhyā and 720 miles from Rājgir (*Bhadrabāhu*, Uttara, ch. 121). The town was founded by Śrāvastī, a king of the Solar race (*Vishṇu Purāṇa*, IV, ch. 2, v. 13). Bārahandra, king of Oudh, when dividing his kingdom, gave Śrāvastī to his son Lava (*Vāyu P.*, Uttara, ch. 26). Śrāvastī is the Sāvasthi or Sāvasthipura of the Buddhists and Chandrapura or Chandrikāpuri of the Jainas. At the time of Buddha, Prasenajit was king of Uttara-Kosala and his capital was at Śrāvastī; he visited Buddha while the latter was residing at Rājagṛha (see *Kundagāma*). Buddha

converted him to his own religion by preaching to him the *Kumdra-dvishānta-Sūtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anāthapiṇḍika or Anāthapiṇḍada on account of his liberality, was a rich merchant of Śrāvastī and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Śrāvastī in Rājgir, where he had gone to visit him. On his return to Śrāvastī he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Śāriputra (see *Nālandā*). Buddha accepted the gift of the *Vihāra*, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The *Vihāra* contained two monasteries called *Gandha-kūṭi* and *Kosamba-kūṭi* which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Śāriputra who died at Nālandā (see *Nālandā*) were brought to Śrāvastī and a stupa was built upon them near the eastern gate. Viśākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called *Pūrvarāma* which has been identified by General Cunningham with the mound called *Orā Jhār*, about a mile to the east of Jetavana (see *Bhaddiya*). Buddha resided for 25 years at Jetavana-Vihāra in the *Punyaśālā* erected by Prasenajit (Cunningham's *Stupa of Bharkut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 497). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Girivrajapura*). Chinchā, a young woman, was set up here by the Tirthikas to slander Buddha. The sixteenth Buddhist patriarch, Rahulāṭhā (see *Tāmasavana*) died at Jetavana-vihāra in the second century B.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Viśudabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vāsabhā Khatṭiyā or Mallikā was the daughter of a Śākya chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kūṭalaka*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvastī, or as it was called *Chandrikāpurī* or *Chandrapurī*, was the birth-place of the third Tirthaṅkara Sambhavanātha and the eighth Tirthaṅkara Chandraprabhānātha of the Jains. There is still a Jain temple here dedicated to Sobhānāth which is evidently a corruption of the name of Sambhavanātha. The names of the 24 Tirthaṅkaras of the Jains with their distinctive signs are as follows; 1. Rishabha Deva or Ādinātha (bull). 2. Ajitanātha (elephant). 3. Sambhavanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauñcha or curlew). 6. Padamprabhā (lotus). 7. Supārśva (Svastika). 8. Chandraprabhānātha (moon). 9. Subhīḍhānātha or Puṣhpādanta (crocodile). 10. Śīṭalanātha (*Śrīṅṭa* or white curl of hair). 11. Śreyāṣpānātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmānātha (thunderbolt). 16. Śāntinātha (deer). 17. Kuntibhānātha (goat). 18. Aranātha (Nandyāvarṭta). 19. Mallinātha (pitcher). 20. Manisavratā (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pārśvanātha (hooded serpent). 24. Mahāvīra (lion). The name of Sahet-Mahet is said to have been derived from "Mahāsetṭhi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanauj, dated 1128 A.D., sets at rest the question of identity of Śrāvastī with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrāvastī (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

Śrībaikānta—Same as **Baikānta** (*Chaitanya-charitāmṛta*, II, ch. 9).

Śrībhoja—Palembang in Sumatra, a seat of Buddhist learning in the seventh century, much frequented by the Chinese pilgrims (Beal's *Life of Hiuen Tsiang*: Introduction, I-tsing's *Record of the Buddhist Religion*; Takakusu's Introduction, p. xlv).

Śrīhaṭṭa—Sylhet (*Yogini Tantra*, Pt. II, ch. 6).

Śrīkakola—It is a corruption of Śrīkāṅkālī (see Śrīkāṅkālī).

Śrīkāṅkālī—Chikakol in the Northern Circars. It is one of Pīṭhas where Sati's loin is said to have fallen.

Śrīkanṭha—Same as **Kurujāṅgala**. Its capital was Bilāpura, thirty-three miles north-west of Shaharanpura (*Kaśīśaśitadgata*, ch. 40). Bāna Bhaṭṭa in his *Harsacharita* (ch. III, p. 198) says that Sthāneśvara (modern Thansewar) was the capital of Śrīkanṭha which was the kingdom of Prabhākaravardhana, the father of Harsha or Śīlāditya II and of his brother Rājyavardhana; Harsha Deva removed his seat of government from Sthāneśvara to Kanauj.

Śrīkṣetra 1. Puri in Orissa. Anāga Bhīma Deva of the Gaṅgā dynasty built the temple of Jagannātha in 1198 A.D. under the superintendence of his minister named Paramahansa Rājpaṇi at a cost of forty to fifty lacs of rupees. He reigned from 1175 to 1202 A.D. But recently it has been proved that the sanctum of the temple of Jagannāth was built by Chora Gaṅgā Deva, king of Kalinga, to commemorate the conquest of Orissa early in the 12th century and Anāga Bhīma Deva enlarged the temple, built the Jagamohan and made arrangements for the worship. According to Mr. Fergusson, the temple itself occupies the site where formerly stood the Dagoba containing the left canine tooth of Buddha (Havell's *Hist. of Indian and Eastern Architecture*, p. 429). The town was then called Dantapura and was the ancient capital of Kalinga (see *Dantapura and Kalinga*). The Gaṅgāvansī kings reigned in Orissa after the Keśari kings from 1131 to 1533 A.D., the first king of the dynasty was Churaṅg or Sarāṅg Deva generally called Choṭagaṅgā, and the last king was the son of Pratāp Rudra Deva who died in 1532 and who was a contemporary of Chaitanya (Hunter's *Orissa* and Stirling's *Orissa*). See **Utkala**. The temple of Bimalā Devī at Puri is one of the fifty two Pīṭhas (*Devī Bhāgavata*, bk. VII, ch. 30) where the two legs of Sati are said to have fallen. Besides the temple of Jagannāth, the other sacred places at Puri are the Indradhuma-sarovara, Gundachikā or Guṇḍikā-bāḍī or Guṇḍikā-maṇḍapa of the Purāṇas (Gundachikā being the name of Indradhuma's wife), Māsi's house, Chandantalāo or Narendra (tank) where the Chandana-yātrā of Jagannātha takes place in the month of Rāśikha every year; the 18 Nālās or the bridge of 18 arches built by Kāṭya Narasimha Deva, king of Orissa, in 1390 A.D. where the pilgrim tax was formerly collected and was the western gate of the town of Puri. Chaitanya-mahāprabhu lived at Kāsi Māsi's house called Rādhā-kānta's Maṭh. Here in a small room he is said to have lived; in this room are kept his wooden sandals (*khadān*), his water-pot (*kamapāṭa*) and a piece of quilt (*kāśāḍ*); at Śārvabhauma's house at a short distance, he used to hear the *Bhāgavata Purāṇa*, the walls of the reading-room still contain the portraits of Śārvabhauma, Chaitanya and Rājā Pratāp Rudra Deva in fresco. Near Śārvabhauma's house is a house where Haridāsa lived; a miraculous *Vakula* tree (*Mimusops Elengi*) grows here forming an arch below which Haridāsa, Chaitanya's disciple, used to sit. Through a crack in the knee of Totā Gopinātha, Chaitanya Deva is said to have disappeared; this temple is in the skirt of the town. For the other places of pilgrimages of Śrīkṣetra, see **Puruṣoṭtama-kṣetra**. 2. Prome in Burma, or rather Yathonyo, five miles to the east of Prome, founded by Dattabāhu 101 years after the Nirvāṇa of Buddha (*Arch. S. Rep.*, 1907-8, p. 132).

Srimala—Bhimtal, the capital of the Gurjara from about the 6th to the 8th century A.D., 50 miles west of Abu mountain (*Skanda P.*, *Srimala-Mahāt.*, as cited in *Bomb. Gaz.*, vol. I, pt. I, p. 461). It is the Pilo-molo or Bhimatal of Hsien Tsang, a town of Kier-shi-lo or Gurjara (see Bhagavanlal Indraji's *Early History of Gujarat*, p. 3).

Srinagara—1. The capital of Kashmir, built by Raja Pravarasena about the beginning of the fifth century of the Christian era (*Rajatarangini*, bk. III, vs. 336—363). The Dal or the celebrated lake containing the floating gardens, mentioned by Moore in his *Lalla Rook* (The Light of the Harem) is situated on the north-eastern side of the city. It contains the Shahmar Bag of Jahangir, the Nasim Bag of Akbar and other beautiful gardens.
2. Ahmedabad in Guzerat (see *Karnāvat*).

Sringagiri—1. Śiṅghari-maṭha, 2. Śrīngapura, 3. Rishyaśringa, ..., 4. Śringeri, 5. Śrīngeri in Katur district, Mysore, sixty miles to the west of Butt. gari which is on the north of Bellor, on the left bank of the river Tungā (Mādhavāchārya's *Śaṅkararījaya*, ch. 12; *Archāntarāśāstra-vaiśvadeva-darpanam*, p. 87). The presiding deity of the Maṭha is Sarasvatī or Saralambā or Sarad Amṛta. Śaṅkarāchārya established four Maṭhas or monasteries on the four sides of India for the propagation of the Vedic religion after the overthrow of Buddhism, and he placed them under the charge of his four principal disciples (Śaṅkarāchārya's *Māhātmya*). On the north, the *Jyotiṣmaṭha* (Joshi-maṭha) at Badrinātha was placed under the charge of Totaka Āchārya who was also known by the name of Ananda Giri and Pratardana, on the south, the Śringeri-maṭha or *Sringagiri-maṭha* in the Deccan was placed under the charge of Prithvīdhar Āchārya, son of Prabhākara of Śribeli-kshetra (for Prithvīdhar Āchārya see *Śaṅkararījaya*, ch. 11), called also *Hasānmalaka*, but according to the *Śaṅkararījaya*, it was in charge of Śaṅkara's principal disciple Sureśvara Āchārya; on the west the *Sarada-Maṭha* at Dwārikā in Guzerat under Viśvarupa Āchārya, who was also called Maṇḍana Miśra, Sureśvara Āchārya and Brahmasvarupa Āchārya (Mādhavāchārya's *Śaṅkararījaya*, chs. 8, 10); on the east *Govardhana-maṭha* or *Bhagavardhanamaṭha* at Jagannātha in Orissa under Padmapāda Āchārya who was also called Sanandana (*Śaṅkararījaya*, ch. 13). Sanandana was the first disciple of Śaṅkara. According to the *Brahma-yāmala Tantra* there are six Maṭhas, Sarada-Maṭha, Govardhana-Maṭha, Joshi-Maṭha, Śringeri-Maṭha, on the west, east, north and south respectively and the other two Maṭhas are Sumeru-Maṭha and Paramātma-Maṭha. Śaṅkarāchārya died at the age of thirty-two, according to some in the Kali era 3889 or (3889-3101 = 788 A.D., according to others in the Kali era 2031 or (3101-2031 = 1070 A.C. Mādhavāchārya, or as he was called Viśvāraṇya, was in charge of the Śringeri-Maṭha in the fourteenth century of the Christian era; he was the author of the Vedantic work called *Prāchīnāsū, Sarva-darśana-sāra-saṅgraha, Nidāna-vādha-ta, Śaṅkara-rījaya* and other works; he was born at Bijaynagar (Golkunda) and was the minister of Bukka Deva of the Yādava dynasty of Bijayanagara of Kōmāṭa; his younger brother was Sāyanaāchārya, the celebrated commentator of the Vedas (Dr. Bhaṭṭa Duj's *Brief Notes on Mādhava and Sāyana*; in R. Ghosh's *Literary Remains of Dr. Bhaṭṭa Duj*, p. 159; Weber's *History of Indian Literature*; Mann's trans., p. 42 note). For an account how Bibhāṇḍaka Muni chose Śringeri as his hermitage where he lived with his son Rishyaśringa see *Ind. Ant.*, II, p. 140; Rishyaśringa after his return from Anga performed asceticism at Kāṇḍa, six miles from Śringeri. Śringagiri is an abbreviation of *Rishyaśringa-giri* (Rice's *Mysore and Coorg*, vol. II, p. 413). For the succession of the Gurus of Śringeri after Śaṅkarāchārya see *MacKenzie Collection*, p. 324.

Sringavarapura—Singraur on the river Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda, who was the friend of Dakṣartha and Rāma (*Rāmāyaṇa*, Ayodh., chs. 50, 52). It is also called Ramachaura.

Śrīgerī-mātha—Same as Śrīlōgagiri.

Śrīpatha—Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV). It was also called Pathayampuri (see Pathayampuri).

Śrīraṅga-kṣhetra—Same as Śrīraṅgam.

Śrīraṅgam—Serīngampai, two miles to the north of Trichinopoly in the province of Madras. It contains the celebrated temple of Śrī Raṅgam, an image of Viṣṇu. The temple was built by the kings of the Nayak dynasty of Pāṇḍya. It is mentioned as a place of pilgrimage in *Matsya P.* (ch. 22, v. 44) and *Padma P.* (Uttara kh., ch., 90). *Śrīraṅga Māhātmya* forms a part of the *Bṛahmaṇḍa Purāṇa*, an abstract of which is given in the *JASB.*, 1888, p. 385. Rāmachandra is said to have resided at this place on his way to Lankā. Rāmānaja, the celebrated founder of a Vaiṣṇavite sect, lived and died here at the middle of the 11th century. He was born at Śrīperambudur or Śrī Permetoor in the Chingleput district in 1016 A.D. About a mile from the temple of Śrī Raṅgam at a place called Tiruvānāikāval the temple of Jambukeśvara is situated. Jambukeśvara is the *Āpa* (water) image of Mahādeva, being one of the five Bhūtika-murtis or elementary images (see Chidambara). It is a phallic image around which water is continually bubbling up from the fissures between the tiles on the floor, evidently caused by some artesian well. It was visited by Chaitanya (*Chaitanya-charitāmṛta*). See Kālahasti.

Śrīraṅga-pattana—Serīngapatam in Mysore (*Garuda P.*, I, 81).

Śrī-salla—1. It is situated in the Karnul country in the Balaghaut Ceded districts, and on the south side of the Kṛishṇā river, at the north-western extremity of the Karnul territory, about 102 miles W.S.W. of Dharanikota and 83 miles E.N.E. of Karnul and 50 miles from the Krishna station of the G.I.P. Railway. Dr. Burgess found it to be an isolated hill about 1570 feet high, surrounded on three sides by the river Kṛishṇā and on the fourth partly by the Bhīmanakollam torrent. The present temple dates from the sixteenth century and resembles the Hazara Rāma temple of Bijayanagara (*Buddhist Stūpas of Amaravati*, p. 7; Burgess's *Antiquities of Southward and Kachh*, p. 233; Hamilton's *East India Gazetteer, Peruvuttam*). It is also called Śrī Parvata and Parvattam. It contains the temple of Mallikārjuna, one of the twelve great Lōgas of Mahādeva and Brahmarambhā Devī (*Garuda Purāṇa*, ch. 85; Mādhavāchārya's *Śaṅkara-vijaya*, ch. 10; *Māhātī-Mādhava*, Aote I, IX). From the name of the goddess, the mountain was called Brahmarambhā-giri or briefly Brahmaraṅgī—the Po-lo-mo-kī-lī of Hsien Tsang, where Nāgārjuna lived. For a description of the temple see *Asiatic Researches*, 1798. See Amareśvara. Pātāla-Gaṅgā, which is a branch of the Kṛishṇā, flows past Śrīśailam. King Vema, son of Prota, built a flight of steps and a hall at Śrīśailam in the 12th century A.D. (*Ep. Ind.*, vol. III, pp. 59, 64, 291). 2. A portion or peak of the Nū'aya or Cardamum mountain which is the southern portion of the Western Ghats. It was visited by Chaitanya (*Chaitanya-charitāmṛta*, II, ch. 9; Syamlal Goswami's *Gaurasandara*, p. 215).

Śrī-sthānaka—Thāna, in the province of Bombay; it was once the capital of Northern Kōṭṭaka (see Kōṭṭaka). It was the seat of a reigning family called Sīlāhara, hence it was called Puri of the Sīlāharas (Da Cunha's *Hist. of Chaul and Bassein*, pp. 130, 168).

Śrivarddhana-pura—Kandy in Ceylon, built by Walagga Abha Mahārāja (Tennant's *Ceylon*, vol. I, p. 414; *Dāśādharma*, Introduction, p. xix). But this identification has not been approved by Dr. Rhys Davids who agrees with Mr. K. J. Potha that Śrivarddhana-pura is about three and half miles from Damba-deniya in the Kurunegalla district (*The Questions of King Mahinda*, p. 303). See Dantapura. Bishop Copleston is also of opinion that Śrivarddhanapura was not the ancient name of Kandy. Śrivarddhanapura still exists; it was founded by Parākramabāhu III in the 13th century (Bishop Copleston's *Buddhism in Nagadha and Ceylon*, p. 236).

Srughna—Kāśi in the Jaunpur district, on the east of Simur (Beal's *RFC.*, I, p. 186 note). Cunningham identifies Srughna with Sugh near Kāśi, on the right bank of the Budhi yamunā, forty miles from Thansewar, and twenty miles to the north-west of Soharanpur, in the Ambala District, Punjab (*Anc. Geo.*, p. 345). It was visited by Hsien Tsiang in the 7th century. The kingdom of Srughna extended from Thansewar to the Ganges and from the Himalaya to Mozuffernagara including the whole of Dehra Dun, portion of Sirhind, Kyārdā Dun and the Upper Doab (*Cal. Rec.*, 1877, p. 87).

Stambhapura—Same as **Stambha-tīrtha** (*Inscriptions from Girnar: Merutunga's Prabandha-chintāmaṇi*, Tawney's trans., p. 143). The Astacampa of the Periplus (Mr. Schoff's translation) and the Astakapa of Ptolemy (McCrindle, p. 146) appear to be transcriptions of Stambhakapura or Stambhapura. But see **Hasiaka-vapra**.

Stambha-tīrtha—Khāmbhat or Kambay in Guzerat (*Ep. Ind.*, vol. I, p. 23). Khāmbhat or Khāmbha is a corruption of Stambha. The local name of Kambay is Tāmbhānagari (*Bomb. Gaz.*, vol. 1, pt. 1, p. 208 note). It is also called **Stambhapura**. The consecration of Hemachandra, the celebrated lexicographer, as a Jaina monk, took place in the temple of Śāligaravahika at Stambha-tīrtha in the reign of Kumārapāla in the 12th century (*Prabandha-chintāmaṇi*, p. 143).

Stana—A country to the north of India (*Garuda P.*, I, 65). Same as **Kustana**.

Sthāneśvara—Thansewar (see **Kurukshetra**). Sthāneśvara, or properly speaking Sthānviśvara, was the place where the Liṅga worship was first established (*Hāmava Purāṇa*, ch. 44). See **Śrīkaṇṭha**. It is 25 miles south of Ambala on the river Sarasvatī.

Sthānu-tīrtha—Same as **Sthāneśvara** (*Mahābhārata*, Śalya, ch. 13; *Bhāmā P.*, ch. 44). King Yena was cured here of his leprosy (*Bhāmā P.*, ch. 47).

Stri-rājya—A country in the Himalaya immediately on the north of Brahmapura, which has been identified with Garwal and Kumaon. In the seventh century it was called Suvarṇagotra or the mountain of gold (*Vikramāditya-śaśana*, XVIII, 57; *Garuda P.*, ch. 55). It was the country of the Amazons, the queen of which was Pramīlā who fought with Arjuna (*Jaimini-Bhārata*, ch. 22). That an Amazonian kingdom existed in the trans-Himalayan valley of the Sutlej, as stated by Hsien Tsiang, is confirmed by Atkinson's *Himalayan Districts*. He says that the Nu-wang tribe in Eastern Tibet was ruled by a woman who was called Pinchiu. The people in each successive reign chose a woman for their sovereign (*Sherring's Western Tibet*, p. 338).

Subhadra—The river Irawadi.

Subhakoṭa—Adam's Peak in Ceylon (*Upham's Bājaratnākara*).

Subhavarṇu—Same as **Suvastu** (Cunningham's *Anc. Geo.*, p. 81).

Subrahmanya—1. Kārttikavāmi, about a mile from Tirattani, a station on the Madras and Southern Mahratta Railway, on the river Kumārādhārā, 51 miles from Madras. It was visited by Śaṅkarāchārya (Anandagiri's *Śaṅkarasūrya*, Cal. ed. ch. 11, p. 69). It is also called Kumāravāmi (see **Kumāravāmi**). 2. The Subrahmanya hill, now called Pushpagiri, is a spur of the Western Ghāts on the north-western boundary of Coorg in the South Canara district of Madras. 3. See **Buddhapuri**.

Suehakṣu—The river Oxus; it was also called Vakṣu (*Sim P.*, *Dharma Saṅghitā*, ch. 33).

Sudānāpuri—Porbander in Guzerat, where Sudāma or Śrīdāma lived (*Lāṭāvatī P.*, X, ch. 80). It was the port of Chaya.

Sudarāṇa-dvīpa—Same as **Jambudvīpa** (*Rāmāyaṇa*, bk. IV).

Sudarśana-sara—A celebrated lake in Kathiawar in the valley round the foot of Girnar, made by Pushyagupta, a governor under Maurya Chandragupta, by damming up a stream. The lake was repaired by Chakrapāṇi, the son of Parjapati, the governor of Saurāṣṭra.

- at the time of Skanda Gupta, in the Gupta era 137 (*The Rattadaman Inscription of Junagar in JASB.*, vol. VII; *Corpus Ins. Ind.*, III, p. 85). See *Girinagara*. It was visited by Nityānanda (*Chaitanya-Bhāgavata*, Adī. ch. VI).
- Suddhapurī**—Teruparia, in the Trichinopoly district, sacred to the god Subrahmanya (*Skanda P.*, *Śaṅkara-Saṃhitā*, *Śiva-Rahasya*, quoted in Prof. Wilson's *MacKenzie Collection*, p. 144).
- Sudhanya-kāṭaka**—See *Dhanakataka*. (Havell's *Ancient and Medieval Architecture of India*, p. 140).
- Sudhāpura**—Soonda in North Canara (Thornton's *Gazetteer*).
- Sudharmānagara**—Thuton in Pegu, on the river Sitang, about forty miles north of Martaban.
- Sudra**—Same as *Sādaka* (*Viṣṇu P.*, IV, 24).
- Sudraka**—The country of the *Sudrakas* of the *Mahābhārata*, Oxydrakai of Alexander's historians and the *Sudraki* of Ptolemy, between the Indus and the Satlej above the junction of the five rivers near Mithankot and south of the district of Multan (McCrimmon's *Invasion of India by Alexander the Great*, p. 236 and Map; and *Mbh.*, *Sabbā*, ch. 32; *Ind. Ant.*, I, p. 23). Their capital was Uch (called Kuchehar in *JASB.*, XI, p. 371).
- Sugandhā**—Nasik on the Godavari. It is one of the fifty-two Pithas where Sati's nose is said to have fallen (*Padma P.*, Adī Kh., ch. 32).
- Sugandhavartī**—Saundatti, in the Belgaum district in the presidency of Bombay. It was the later capital of the Ratta chieftains (Bhandarkar's *Early Hist. of the Deccan*). It was afterwards called Venugrama or Velugrama, the modern Belgaum (Sewell's *Sketch of the Dynasties of Southern India*, p. 894).
- Sumha**—Sumha has been identified by Nilakantha, the celebrated commentator of the *Mahābhārata* with Rādha (see *Rādha* and *Trikalīnga*). It was conquered by Paṇḍu (*Mbh.*, Adī P., ch. 113). In the *Bṛhat-saṃhitā* (ch. 16), Sumha is placed between Banga and Kālīnga and it is mentioned as an independent country in the *Matsya Purāṇa* (ch. 113) and *Kalkī Purāṇa* (ch. 14). Bigandet says in his *Life of Gautama* (see also *Lalitavistara*, ch. 24) that the two merchants Tapasa and Pulikā (Bhālīka) who gave honey and other articles of food to Buddha, came from Okkalā near Rangoon, but according to Dr. Kern from Ukkala or Utkala. They arrived at a port called Surama where they hired five hundred carts to carry their merchandises. This port has been identified with the port of Tāmralipta (Dr. Satis Chandra Vidyābhūṣa's *Buddha-dera*, p. 143 note); this identification is perhaps correct as Surama may be a corruption of Sumha. In the medieval period Rādha was called Lāṭa, Lāra or Lāla. In the *Dattakumāracharita*, ch. VI, Dāmalipta or Tanduk is mentioned as being situated in Sumha, though in the *Mahābhārata* (*Sabha Parva*, ch. 29) and in the *Matsya Purāṇa* (ch. 114), Sumha and Tāmralipta appear to have been different countries. (See the history of Sumha or West Bengal in my *Notes on the History of the District of Hughly or Ancient Rāda* in the *JASB.*, 1910, p. 599). There was another country by the name of Sumha in the Punjab conquered by Arjuna. It appears from the *Viṣṇu Purāṇa* (pt. IV, ch. 18) that Bālī, a descendant of Yayāti by his fourth son Anu, had five sons Abga, Banga, Kālīnga, Sumha and Puṇḍra, after whom five kingdoms were named. Buddha delivered the *Jonapada Kalyāṇī Sūtra* while dwelling in a forest near the town of Desaka in the country of Sumha as Sumha was also called (*Talapatta-Jāṭaka* in *Jātaka*, vol. I, p. 232).
- Sumhottara**—It is the same as *Uttara* (Northern) *Rādha* (*Matsya P.*, ch. 113); see *Rādha*. Some of the other Purāṇas have got Brahmuttara which is evidently a mistake for Sumhottara (*Bṛhat-saṃhitā P.*, ch. 49).
- Shukara-kshetra**—Soron on the Ganges, twenty-seven miles north-east of Itab, United Provinces, where Hiranyāksha was slain by Viṣṇu in his incarnation as Varāha (Boar)

who held up the earth with his tusks from sinking (*Burāha P.*, ch. 137). It contains a temple of Varāha-Lakṣmī. The river close by is known as Bada-Gangā or properly the ancient bed of the Ganges. Tulsī Dās, the celebrated Hindi poet, was reared up at this place during his infancy when he was deserted by his parents. See Renukā-tīrtha. For further particulars, see Soron in pt. II of this work.

Sukla-tīrtha—Ten miles north-east of Broach in Guzerat, a sacred place near which are also Hapkaresvara-tīrtha and Revi-tīrtha (*Padma P.*, Svarga Kh., ch. 9; *Revised Lists of the Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 102). There is an ancient banian tree at Sukla-tīrtha. Chānakya, the celebrated minister of Maurya Chandragupta, is said to have resided at Sukla-tīrtha (*Padma P.*, Svarga, ch. IX; *Matsya P.*, ch. 191, v. 14).

Suktimāna-parvata—The portion of the Vindhya range which joins the Pāripātrā and the Riksha-parvata, including the hills of Gondwana, the Chhotā Nagpur hills and the Mahendra range (see *Kūrma Purāṇa*, ch. 47).

Suktimatī—1. The river Suvarṇarekhā in Orissa. 2. A river which rises in the Kolāhala mountain and flows through the ancient kingdom of Chedi, modern Bundelkhand (*Mbh.*, Aḍi, ch. 83). General Cunningham has identified it with the Mahānadī and Mr. Beglar with the Sakri in Bihar (*Arch. S. Rep.*, vol. XVI, p. 69; vol. VIII, p. 124). Mr. Pargiter has correctly identified it with the river Kṣaṇ (Kane) (*JRAS.*, 1914, p. 200 and his *Mārkandeya P.*, ch. 47, p. 285). 3. Suktimatī was the capital of Chedi (*Mbh.*, Vana, ch. 22). It is the Sottisvatī of the Buddhists (*Chetiya-Jātaka* in the *Jātaka*, Cam. Ed., III, p. 271). See Chedi.

Sukumārī—See Kumārī, 3. (*Matsya P.*, ch. 113).

Śulabheda-tīrtha—See Śulapāṇī.

Sulakṣhīnī—The river Gogā which falls into the Ganges.

Śulapāṇī—Sulpan Mahādeo or Makri Fall, a place of pilgrimage near the junction of the Nerbudda and a mountain stream called Sarasvatī. It is also called Śulabheda (*Skanda P.*, Revā kh., ch. 44, 49; Thornto's *Gazetteer*, s.v. Nerbudda).

Sulāsthika—Sulāsthika of the Dhauli inscription of Aśoka has been identified by James Prinsep with Surāsthika (*JASB.*, 1838, pp. 263, 267) or Surāsthira.

Sulochanā—The river Banas in Guzerat (*Bṛhat-Jyotiṣhārṇava*).

Sumāgadhī—The river on which Rājagṛha (Rājgir) in the district of Patna is situated (Prof. Max Müller's *History of Antiquity*, trans. by Abbott, p. 111). Sumāgadhī is evidently the Sone which flowed through the town of Rājgir in Magadha. It is described in the *Bāṇa-yajña* (Aḍi, ch. 32), as "looking beautiful as a garland within the five principal hills." But it should be observed that the Sone formerly flowed through Rājgir through the present bed of the Sarasvatī and was called Māgadhī (*Itām.*, I, ch. 32); see Girivraja.

Sumana-kōta—Śripada, Adam's Peak in Ceylon. The footprint on the peak is worshipped by the Hindus, Buddhists and Mahomedans alike, each claiming it to be that of their own god. It is one of the highest mountains in the island (Mutha Coomara Swamy's *Dāṣhāyama*, p. 21).

Sumbha—Same as Sāhma.

Sumeru-parvata—1. The Kōdra Himalaya in Garwal, where the river Ganges has got its source; it is near Badarikā-āśrama (*Mbh.*, Śānti, chs. 335, 336). It is also called Pāñcha Parvata from its five peaks: Rudra Himalaya, Viśvapurī, Brāhmapurī, Udgārikagṛha and Svargārohinī (Fraser's *Tour through the Himala Mountains*, pp. 470, 471; Annandale's *Popular Encyclopedia*, s.v. Himalaya). Four of the five Pāṇḍavas died at the last mountain (see Gaṅgeśrī). The *Matsya Purāṇa* (ch. 113) says that Sumeru Parvata is bounded on the north by Uttara-kuru, on the south by Bhāratavarsha, on the west by Ketumālā and on the

east by Bhadrāśvavaraha; and the *Padma Purāṇa* (ch. 128) mentions that the Ganges issues from the Sumeru Parvata and falls into the ocean flowing through Bhāratavaraha on the south. The Kedārnātha mountain in Garwal is still traditionally known as the original Sumeru (*J.A.S.B.*, XVII, p. 301). According to Mr. Sherring all local traditions fix Mount Meru as lying direct to the north of the Almora district (*Western Tibet*, p. 40). 2. A mountain in Sālavipa, called also Meru (*Mbh.*, Bhishma, ch. 11). It is the Mount Meros of Arrian near Mount Nyss or Neshadna of the *Brahmānda P.* (ch. 35); the Hindūbush mountain (see McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 180).

Sundha-deśa—Tipārā and Artacan.

Suparqā—1. The Vainateya Godāvari, an offshoot of the Vainateya Godāvari which is the most southerly branch of the Godāvari (*Brahma P.*, ch. 100). 2. Same as the mountain called *Yāmuna* (*g.v.*) (*Deś-Bhāṣarata*, VI, ch. 18; compare *Imperial Gazetteer*, s.v. *Tons*). **urabhi**—Surab, in the north-west of Mysore, which was in the possession of Jamadagni, father of Parāśurāma (*Rice's Mysore Inscriptions*, Intro, p. xxviii). See **Kuntalaka-**

Surabhipattana—Kubattur, the capital of Surabhi or Surab in Mysore (*Mbh.*, Sahbhā, ch. 30). It is the *Sopaima* (*g.v.*) of the *Periplus* and *Kuntalakupura* of the *Jaimini-Bhāṣat*; it was conquered by Sahadeva.

Śurasena—Mathurā was the capital of the kingdom (*Hastinā*, chs. 65, 91; *Bṛhat-saṃhitā*, ch. xiv, v. 3). Śūra, the father of Vasudeva and Kuntī, gave his name to the country of which he was the king.

Surāshtra—Kathiāwad and other portions of Guzerat (*Mbh.*, Vana, 88). See **Saurāshtra**. It has been identified with Surat, though perhaps wrongly as it is not an old town, but founded on the ancient site of Sūryapura. According to some, however, "Surat is a remarkable city. It abounds in monuments of departed greatness" (*Miss Carpenter's Six months in India*, vol. I, p. 82; *Padma P.*, Uttara, ch. 62). Surāshtra is the Sūlāshika or Surāshtrika of the fifth tablet of the Dhāuli inscription of Asoka (*J.A.S.B.*, 1893, p. 237). For a list of the Sah kings of Surāshtra, see *Ibid.*, p. 351. Not far from the town of Surat there is a sacred village called Pulpāra on the Tāpti which is visited by pilgrims and *Sannyāsīs* from the most remote parts of India.

Suratādri—The Amarakantaka mountain in which the rivers Nerbuda and Sonp have got their sources (*Mārkandeya P.*, ch. 57).

Surpāraka—It has been identified by Cunningham with Surat. Dr. R. L. Mitra, evidently following Yule, identifies Surpāraka of the Buddhist period with Sipelar (Sippara of Ptolemy), a seaport near the mouth of the Kṛishṇā (*Indica-vestra*, p. 10 note). But these identifications are not correct. The *Chaitanya-charitāmṛta* places it to the south of Kolhapur. McCrindle places it (Sopara of Ptolemy) about one hundred miles to the south of Surat near Paum in his map of *Ancient India* in his *Megasthenes and Arrian*. The *Bṛhat-Syātishāstra* gives the following boundaries of Surpāraka-kehetra: on the east the Sahyādri, on the west the sea, on the north the Baitaragiri, and on the south the Sahrahmaniya. Parāśurāma is said to have resided on the Chaturāṅga-hill of Surpāraka-kehetra (*Mbh.*, Śānti, ch. 46). The *Bhāṣarata* (X, ch. 79) places it on the north of Gokarṇa. It has been correctly identified with Supāra or Sopara in the district of Thana, 37 miles north of Bombay and about four miles north-west of Bassien, where one of the edicts of the Asoka was published (*Smith's Asoka*, p. 129; *Journal of the Bom. Br. of the Royal Asiatic Society*, vol. XV, p. 272; Bhagawanlal Indraji's

Antiquarian Remains at Sopara and Padana). Burgess also identifies it with Supara in the Koṅkana near Bassora (*Antiquities of Kathiawad and Kachh*, p. 131). It was the ancient capital of Aparānta or the Northern Koṅkana (Dr. Bhanderkar's *History of the Dekkan*, sec. III, p. 8). The Pāṇḍavas rested at this holy place on their way to Prabhāsa (*Mahābhārata*, Vana, ch. 118). It is mentioned in the *Periplus* (2nd century A.D.) as Ouppara; perhaps it is the Ophir or Sophir of the Bible as Sauvira was too much inland. Surpāraka was included in Aparānta-deśa (*Brahma Purāṇa*, ch. 27, v. 58).

Sūryanagara—Srinagar in Kashmir. The Mahomedans changed the name into Srinagar (Bernier's *Travels*, Constable's Ed. p. 307 note).

Saryapura—Surat (*JASB.*, vol. VI, p. 387; J. Prinsep, *Rāsamāla*, 1, 61). At Surat, Saikarāchārya wrote his celebrated commentary on the *Vedānta*. Dr. Elys Davids derives the name of Surat from Sauvira (*Buddhist India*, p. 38). Surāshtra is perhaps wrongly identified with Surat (see *Surāshtra*).

Susarmapura—The ancient name of Kot Kangra (*Ep. Ind.*, I, p. 103 note; II, p. 483). See *Nagarkot*.

Sutarā—The name of a river in the *Naṭisatvī* of the *Rig-Veda* (X, 75), a tributary of the Indus.

Sushoma—The river Sindhu in the Panjab (*Rig-Veda*, X, 75). The Indus. It is perhaps the Zoonas of Megasthenes, the modern Suwan (*Vedic Index of Names and Subjects*, vol. II, p. 461).

Sutudrī—The river Sutlej in the Panjab (*Rig-Veda*, X, 75).

Suvakī—The river Banas in Rajputana.

Suvāmā—The river Rāma-Gaṅgā in Oudh and Rohilkhand (Wilford; *Asia. Res.*, XIV, p. 410).

Suvarṇabhūmi—Burma (*Brahmā-saṃhitā*, ch. xiv, v. 31; Turner's *Mahāvamśa*, ch. XII). Its classical name in Burmese documents is Suvāpuraṇṭa, the Chryse Regia of Ptolemy. But Hergusson identifies it with Thaton on the Sitang river, forty miles north of Martaban; it was the Golden Chersonese of the classical geographers (Havell, *Hist. of Indian and Eastern Architecture*, p. 612). It comprised the coast from the Sitang river to the Straits (Gray's *Buddhaghosapatti*, p. 25). Playfair has identified it with Paga (Ramanya), of which the capital was Thaton (*JASB.*, 1873, p. 24). The *Mahāvamśa* (ch. XII) relates that after the third Buddhist Synod in 248 B.C., Asoka despatched two missionaries, Sona and Uttara, to Suvarṇabhūmi for proselytising the land. They landed at the port of Udanagara, about 30 miles north-west of Thaton (*JASB.*, 1873, p. 27). The Shwe Dagon Pagoda of Rangoon was built by Bhaluka and Trapasha on the eight hairs presented to them by Buddha (*Asiatic Researches*, vol. XVI; *JASB.*, 1859, p. 473).

Suvarṇagiri—Mr. Krishna Sastri has identified Suvarṇagiri with Maski, situated to the west of Siddāpur in Mysore, where he has recently discovered a minor rock Edict of Asoka. The importance of this Edict lies in the fact that it contains the name of Asoka, whereas the other Edicts mention the name of Piyadasi. Suvarṇagiri was one of the four towns where a Viceroy was stationed by Asoka, the other three being Taxila, Ujjain and Tosali in Kalinga (V. A. Smith's *Asoka*, pp. 44, 73, 138). Böhrer was inclined to look for Suvarṇagiri somewhere in the Western Ghats.

Suvarnagrāma—Sonārgāon, which is now a collection of insignificant villages, such as Magrā-pārā, Painam, Gōldi and Āminpur in Bīkrampura in the Narāingara sub-division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhālā-śvart, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203; it was famous for its fine muslins (Dr. Wise: *JASB.*, 1874, p. 53, Ananda Bhāṭṭa's *Balala-charitam*, ch. 1; Taylor's *Dacca*, p. 106; Rennell's *Memor.*, 1785, p. 49). It flourished at the time of Saṅka a Vaiśya (merchant) who migrated to Bengal from Rāmgad, forty-five miles to the north-west of Jaipur, in the time of Adiaura, king of Bengal, who conferred on him the title of Suvarṇa Bāṣik. According to Mr. Bradley-Birt, the descendants of Lakṣmāṇa Sena, after Bakhtiyar Khilji's easy victory over him in Nāḍā, fled to Sonārgāon on account of its secure position and lived there till the time of Banaj Roy, the grandson of Lakṣmāṇa Sena, who submitted to Emperor Balu, when the latter went to chastise his rebel viceroy Taghril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Ribi, the widowed daughter of Chānd Roy, semindar of Bīkrampur, Sonārgāon was the headquarters of Mahomedan rule in Eastern Bengal. (For the history of Sonārgāon, see Mr. Bradley-Birt's *Romance of an Eastern Capital*, ch. III.) On the fall of Sonārgāon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jehongir. In 1704 the capital was removed from Dacca to Murshidābad.

Suvarṇamūnasa—The river Sonā-kṇa (*Kālikā P.*, ch. 77; *Flintkasha*, s.v. *Kāmāṇṇa*); see *Mahākāvya*.

Suvarṇamukharī—The river Suvarṇamukhi or Suvarṇamukhari on which Kālāṇatī is situated (see *Kālāṇatī*). The name is mentioned in the *Sita P.*, II, ch. 10.

Suvarṇarekhā—1. The river Palāṇi which flows by the side of the Gīrnar hill (see *Gīrnagara*). 2. A river in Orissa, which is still called by that name (see *Kapilā*).

Suvasṭu—1. The Swat river now called by the name of Sihon-pedra Nadi (*Mahābhārata*, *Bhishma*, ch. IX), the Simstos of Arrian. It is the Subhavarṇu of Hsien Tsiang (see *JASB.*, 1839, p. 307; 1840, p. 474). The united stream of the Panjkora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pashkalāvati, the capital of Gandhāra or Gandharva-deśa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpāṇa. 2. Swat (*Pāṇini's Aśṭādhyāyī*). Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi, or properly speaking, Uśinara of the *Mahābhārata* and the *Śivi-Jātaka*, gave his own flesh to the hawk to save the dove. The capital of Śivi of the *Śivi-Jātaka* was Arishthapura or Arishthapura (*Jātaka*, Cam. Ed., IV, p. 250). Charbag is the present capital of Swat (*JASB.*, 1839, p. 311). See *Śibi*. But according to the *Mahā-Ummagga-Jātaka* (*Jātaka*, VI, p. 215, Cam. Ed.), Śivi was between Bidoba and Pañchāla.

Svāmi-tīrtha—1. See *Komāra-svāmi* (*Kārma P.*, Upari, ch. 38, vs. 19, 20). 2. In Tirupati in Madras.

Svatī—Same as *Svetī*.

Svayambhunātha—Simbhunātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā-China to Nepal (Wright's *History of Nepal*, pp. 23, 73). The Chaitya is situated on the Gopuchchha

mountain, which in the three former Yugas was called Padma-giri, Bajrakūṭa, and Gokriṅga respectively. It contained a sacred lake called Kāśhrada, which was desecrated by Mañjuśrī. The *Suvarṇabhūṣaṇa Parīkṣā*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhūṣaṇa Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralāl Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249). Prachandadeva, king of Gauda, became a Buddhist Bhikṣu under the name of Śāntikara, and caused the Svayambhūṣaṇa Chaitya to be built (*Svayambhūṣa Purāṇa*, ch. VII; *Vardha P.*, ch. 216, v. 33).

Śveta—See *Śveti* (*Śiva P.*, II, ch. 10). See *Kāśhthamaṇḍapa*, *Mañjupātan* and *Nepāl*.

Śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, *Saṁhā*, 27; *Mataya P.*, ch. 112, v. 38).

Śvetī—The river Swat in the Panjab (*Rig-Veda*, X, 75; *Śloka P.*, ch. 10). It was also called Svetā, the Savastu (q.v.) of the *Mahābhārata*.

Śyāmalanātha—Śāmalji in Muli Kānthā, Bombay Presidency. The temple of Śāmalji is said to have been built in the fifteenth century in an old city (*Padma P.*, *Śrīṣṭi*, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See *Śāmalanātha*.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Banarās (*P. N. Ghose's Travels and Rāmāyaṇa*, Ayodhyā-kāṇḍa, ch. 49).

Syenī—The river Kane or Ken in Bundelkhānd (*Matsya P.*, ch. 113, v. 25). See *Karuṇavallī*. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonsa, Palāṇi, etc. Under phonetic rules Syenī would become Koni or Ken. But see *Śuktimati*.

T.

Tagara—See *Dharagara*. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Pāṭhāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 280). Dr. Bhagavanlal Indraji identifies it with Junari in the Poona district (*Early History of Gujaraṭ*), and Rev. A. K. Nairna and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. vii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri and Yule with Kulbarga. It has also been identified with Triakūṭa (see *Triakūṭa*).

Tallaaga—Same as *Toliṅgana*.

Tallaparnī—The river Pennair in the province of Madras on which Nellore is situated.

Talitiri—Tartary (*Bhaviṣya Purāṇa*, *Prataerga Parva*, pt. iii, ch. 2, p. 36).

Tijika—Persia, celebrated for its fine breed of horses (Nakula's *Aśvachikitsā*, ch. 2).

Takka-desa—Between the Rīpāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājatarāṅgiṇī*, V, v. 150; *Mbh.*, *Karna*, ch. 44). Same as *Mada-desa* (Hemchandra's *Abhidhānashikṣāmāṇi*), and *Arasṭa*.

Takshailā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kālā-kā-sarai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Dalmierick's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila in JASS*, 1870, p. 89; *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshailā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyaṇa*, *Uttara*, ch. 114, 201). In the *Divyapaddana* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadrasthā and was known by the name of

Chandragupta; he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshashila. The *Kaṭhāsaritsāgara* (bk. VI. ch. 27, and Tawney's trans., vol. I, p. 235) placed it on the bank of the *Śāśā* (Jhelum). Omphī (Ambhi), king of Taxila, submitted to Alexander when he invaded it. Asoka resided at Takshashila, when he was viceroy of the Panjab during the lifetime of his father (*Asoka-aradāna*, in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6 f.). Asoka's elder brother Sumana was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Magadha. It was at one time the capital of Gandhāra (*Nandī-vindā Jātaka* in Dr. Rhys Davids' *Buddhist Birth-stories*, vol. I, p. 200; *Somavāsi Jātaka* in *Jāt. Cam. Ed.*, vol. I, p. 217) and a celebrated place of Buddhist pilgrimage. Takshashila contained the celebrated university of Northern India (*Rājorūpa-Jātaka*) up to the first century A.D. like Balabhi of Western, Nālandā of Eastern, Kāncīpura of Southern and Dhānakaṭaka of Central India. It was at Takshashila that Pāṇini, the celebrated grammarian, (Dr. Satis Chandra Vidyābhāṣana's *Buddhalekha*, p. 220, Havell's *Ancient and Medical Architecture of India*, p. 140), and Jivaka, the celebrated physician in the court of Bimbisāra (*Mahāvagga*, VIII, 1, 7), received their education. Jivaka was the son of Abhaya by a prostitute named Sālavatī and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rājagṛha to study the art of medicine at Takshashila, where he was taught by Ātreya. Most probably Chānskyā was also educated here (*Turnour's Mahāvagga*, Intro., and Hemachandra's *Sihavivāṇalicharita*, VIII, p. 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jātaka*, Cam. Ed., I, pp. 137, 148). The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (*Ibid.*, V, p. 240; II, p. 60). Takshashila and Benares (*Ibid.*, IV, p. 140) only possessed Brahmanical universities (for the other universities, see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north-west of Rawalpindi and two miles from Kāla-kā-Serai Railway station. The site of this city is now occupied by the villages Shā-dheri, Sirkap, Sir-sukh and Kachhakot (*Arch. Surv. Rep.*, vol. V, p. 60; II, pp. 112, 125; *Panjab Gazetteer*; Rawalpindi district; *Ep. Ind.*, vol. IV). Sirkap is the place where Buddha in a former birth cut off his head (Beal's *RWC.*, vol. I, p. 128). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stūpa where the eyes of Kunāla, Asoka's son by his queen Padmāvatī, were destroyed by the machination of his step-mother Tishyarakshita (*Kunālādāna* in *Andāna Kōlpakāṭṭ*, ch. 50; *Dīpāvadāna*, ch. XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kāla-kā-Serai at the foot of a hill, is the tank of Elapātra Nāga, now called the tank of Baba Wali or Pañjā Sahib, surrounded by temples (Cunningham's *Arch. S. Rep.*, II, p. 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshashila, where Jivaka studied the science of medicine. The Maṇikalya stūpas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C., Takshashila became the capital of the Kushans after their expulsion from Bactria (see *Śākadvīpa*). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p. 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C.; four years later it became part of the Magadha empire under Chandragupta. In 180 B.C. after

the death of Aśoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Sir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir-Sakh (*Arch. Sur. Rep.*, 1912-13).

Talakāṭa—Talakāṭa, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as Sirovana. According to Mr. Rice, the ancient name of Talakāṭ was Tālavānapura (*Ep. Ind.*, vol. III, p. 163). It was the capital of the kings of the Gaiga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaigavādi Ninety-six thousand. The Gaiga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala rājya, the capital of which was Dorasamudra (*JRAS.*, 1911, p. 815).

Talavānapura—See **Talakāṭa**.

Talīkata—Same as **Talakāṭa** (*Brahmāṇḍa P.*, ch. 48).

Tamālika—Tamiluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmraliptika. Same as **Tāmralipti**.

Tamālīnī—Tamilik. Same as **Tāmralipti**.

Tāmralipta—Same as **Tāmralipti**. Tāmralipta is a corruption of Tāmralipta.

Tāmralipti—Same as **Tāmralipti**. Tāmralipti is evidently a corruption of Tāmralipti.

Tamasā—1. The river Tonsa, a branch of the Saraya in Oudh, which flowing through Azamgarh falls into the Ganges near Bhuba. It flows twelve miles to the west of the Saraya. The bank of this river is associated with the early life of Vālmiki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Bāsi from their confluence at Dhoti. 2. The river Tonsa in Rewa in the Central Provinces (*Mataya P.*, ch. 114; *Rāmāyaṇa*, Ayodhya K., ch. 48). 3. The Tonsa, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavira called also Huihaya, the progenitor of the Huihaya race and grandfather of Kārttavīryārjuna, was born (*Devī Bhāgavata*, VI, chs. 18-23).

Tāmasavana—It has been identified by Cunningham with Sultampur in the Panjab. Sultampur is the capital of Kulu, situated at the confluence of the Bias and the Serhari; it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207; vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapitha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kāśhka under the presidency of Vasumitra (*Heal's Introduction to Fa Hien*). According to Hsien Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (*Smith's Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435); their names are Mahā-Kāśyapa, Ananda, Saṅghavāsa, Upagupta, Dhṛvata, Mithaka, Vasumitra, Buddhānandī, Buddhāmitra, Pārāva, Pucayādja, Aśvaghosha, Kapinara, Nāgarjuna, Kamadeva, Rāhulā, Saṅghānandī, Saṅghayāsata, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhaputra, Basāsita Putnomita, Pradīpāstara and Bodhidharma. For the *Tāraparamparā* from

Upālī, see *Diporama* in *JASS.*, 1838, p. 928. The date of the convention (78 A.D.) at Tamasavana is said to have given rise to the Śaka era, though Kanishka belonged to the Kushan tribe of the Yuezis or Yuechis (see Śākadvīpa). According to some authorities the Śaka era was founded by Vonones (see *Pañchanada*). Aśvaghosha wrote his *Buddha-charita-kāvya* in the court of Kanishka. Nāgārjuna and his disciples Āryadeva, Pārśva, Charaka and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p. lix).

Tamolipta—Same as **Tāmrālipti**.

Tāmra—The Tamor (see *Mahā-kāvya*).

Tāmrachūḍa-kroṇa—It is perhaps the full name of Korura, the capital of Chera or Kerala (Dandī's *Maṭṭha-māṇḍa*, Act I); see **Korura**.

Tāmrālipta—Same as **Tāmrālipti**.

Tāmrālipti—Tamluk, which was formerly on the mouth of the Ganges, is now situated on the western bank of the Rupnarāyaṇa, formed by the united stream of the Solai (Śilāvatī) and Dakṣiṇ (Dvārikasvarī) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see **Sumha**) in the sixth century of the Christian era, and is formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka*, p. 60). A greater portion of the ancient town has now been diluviated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch. 9; Sahya, ch. 29), the *Purāṇas* and the Buddhist works. It was celebrated as a maritime port (*Kaṭhāśrīrāgara*, Lambaka XII, ch. 14), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā-Bhīmā, mentioned in the *Brahma P.* (*Tāmrālipta māhātī*, and the *K. O.*, p. 33), which was evidently an ancient *Vihāra*, perhaps one of those referred to by Hsuen Tsiang, transformed not earlier than the fourteenth century, into a dome-topped Hindu temple of the Oriṣa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo-relievo. Dandī, the author of the *Dakṣiṇāraṇya*, who flourished in the sixth century A.D. mentions that a temple of Bindubhānti was situated at Tāmrālipta (ch. 96). In the seventh century, I-tsing resided at Tāmrālipta in a celebrated monastery called Bartha monastery. The present temple of Hari or Jāhnu-Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā-Bhīmā. The newly built shrine contains two images of Arjuna and Kṛishna. Traditionally, Tamluk was the capital of Mayurādhvaja and his son Tāmrādhvaja who fought with Arjuna and Kṛishna, and hence Tamluk has been identified with Ratnapura of the *Jaimini-Bhārata*; but the situation of Mayurādhvaja's capital on or near the Nerbada, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tāmrālipta-māhātī* inserted in some of them is an interpolation.

Tāmrāparṇi—1. Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASS.*, VII, p. 159). 2. The river Tāmrāparṇi, locally called Tāmravari or the united stream of the Tāmravari and the Chittar in Tinnevely which rise in the Agastī-kūṭa Mountain (*Bhāgavata P.*, X, ch. 79; *Bayāvanīya*, IV, v. 50; Sowell's *Arch. Surv. of S. India*, I, p. 303. Thornton's *Excavator* s.v. *Tinnevely*). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see *Malaya-giri*). The port of Kolkā which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see *Pāṇḍya and Kāśā*); it gave its name to the Kolkā Gulf or Gulf of Manar.

- Tāmṣavarā**—The river Tāmbaravari; see **Tāmravarā** (2), (*Brahmāṇḍa P.*, ch. 49).
- Tāṅgāna**—The country stretching from the Rāṅgāṅgā river to the upper Sarayū (*Brahmāṇḍa P.*, ch. 49; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataku or Ladak, (*Baroosa's Dictionary*, vol. III, preface, p. 50).
- Tanasserī**—Tenasserim, the southern division of the province of Lower Burma.
- Tapanī**—The river Tāpti.
- Tāpasa**—Same as **Tāpasāśrama** (*Vāyu P.*, ch. 45, v. 129; *Brahmāṇḍa P.*, ch. 49).
- Tāpasāśrama**—Pandharpur in the Bombay Presidency (Barāhamihira's *Bṛhat-saṃhitā*, XIV, v. 16; *Bom. Gaz.*, vol. I, pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as **Pāṇḍupura**.
- Tāptī**—The river Tāpti (*Bhāgavata P.*, V, ch. 19). It rises in the Vindhyaṇḍa mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.
- Tāptī**—Same as **Tāpti** (*Bṛhat-Siva P.*, II, ch. 20).
- Tārāpura**—Tārāpīṭha, a Siddha Pīṭha, near Nalhati in Burdham, Bengal (*Tārā-rahasya*).
- Teliṅga**—The country between the Godāvari and the Krishnā. McCrindle supposes that Teliṅga is a contraction of Tri-Kaliṅga or Tri-Kaliṅga (see **Andhra** and **Trīkaliṅga**). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stūpa of Anurādhā*, p. 3 by Burgess). It is also called Tiliṅga (*Saṃsa Purāṇa*; Tawney's *Prabandhaśāntamāṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASS.*, 1838), the capital of Tiliṅga-deśa is said to be Kolozondai or Golconda (*JASS.*, VII, p. 128). Its variant forms are Teliṅga, Telugu and Triliṅga.
- Tibbat**—Same as **Bhojāṅga** and **Himavanta**. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASS.*, 1875, p. 282; Tavernier's *Travels*, bk. III, ch. 16).
- Tilaprasṭha**—Tilpat, six miles to the south-east of Toghkakabad and ten miles to the south-east of the Kutb Minar (Col. Yule's *Ibn Batuta's Travels in India*; *Ind. Ant.*, III, p. 116). It was included within Indraprasṭha, the capital of Yudhisṭhira. Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old pargana of Tilpat (*Elliot's Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Kṛishṇa on behalf of Yudhisṭhira from Duryodhana. See **Pāṇiprasṭha**.
- Tilodaka**—Tilārā, a village on the east bank of the Phalgu, visited by Hiuen Tsiang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.
- Tilogrammon**—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrāma (see my "Early Course of the Ganges" in the *Ind. Ant.*).
- Timiṅgila**—From its position among the countries of Southern India conquered by Sahadeva (*Māh.*, Sabha, ch. 30; *Bṛhat-Saṃhitā*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timiṅgila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency. It is the Tangala and Taga of Ptolemy.
- Tirabhukti**—Tirhut (*Devī Purāṇa*, ch. 64); see **Videha**. Tirhut is a corruption of Tirabhukti.
- Trisrapallī**—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*) See **Trisrapallī**.
- Trishapuri**—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dolju in the Himalaya, on the bank of the Sotlej. It contains a very hot sulphur spring. Bhaṣmāsura or Bṛhāsura is said to have been killed at this place; a heap of ashes is pointed out as the remains of that Asura (*JASS.*, 1848, p. 166; Sherring's *Western Tibet*, p. 284; see also *Bhāgavata*, X, ch. 88). The place of Bhaṣmāsura's death is also pointed out in a cave called Gupteśvarnātha Mahādeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhaṣmāsura obtained a boon from Mahādeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon by touching the head of Mahādeva himself, the giver of the boon. Mahādeva fled, pursued by Bhaṣmasura and took the protection of Viṣṇu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet*, p. 285.

Tomara—The Tomaras inhabited the Garo Hills in the south-western corner of Assam (*Matsya P.*, ch. 139; McCrindle's *Ptolemy*, p. 235).

Touja-mañjala—The portion of Drāviḍa of which the capital was Kāñchipura (*Mackenzie Manuscripts in JASB*, 1838, p. 128). It is the same as Tundir-mandala of the *Malikā-māruka* (Act I).

Tosali—Tosali of the Dhauḷi inscription of Aśoka. It has been identified by Wilford with the Tośala-Kosalaka of the *Brahmaṇḍa Purāṇa* (ch. 51), and simply Kosalaka or Kosala of the *Bṛhat-saṃhitā* (*JASB*, 1838, p. 449). It appertained to Dakṣiṇa-Kosalā or Gondwana at the time of Aśoka (see *Kosala-Dakṣiṇā*). Tosali is the Tosale of Ptolemy. The Kosala-gāṅg or Kosala-Gaṅgā of Kittoe, which is the name of a tank near the Dhauḷi hill, confirms the statement that Tosali was the ancient Kosala (*Ibid.*, p. 435).

Tripura—Same as Tripurī.

Trigartha—1. The kingdom of Jālandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tāhōra is situated on the river Sutlej, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB*, vol. VI). Kangara, which is also situated in Jalandhara between the mountains of Champs (Chamsbā) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartha (*Bṛhat-Saṃhitā*, ch. 14, and Dr. Stein's *Rājatarāṅgi*, vol. I, p. 81). The *Hemakosha* identifies Trigartha with Jalandhara; Trigartha means the land watered by the three rivers which are the Rāvi, the Bias and the Sutlej (*Arch. S. Rep.*, vol. V, p. 148; Pargiter's *Mārkandeya P.*, 321, 347 note; *JASB*, 1890, p. 10). From the inscriptions it appears that modern Jalandhara was the ancient Trigartha (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara; see *Gobarna* (*Bhāgavata P.*, X, ch. 79).

Triakud—See Trikoṭa (*Ātharva-veda*, IV, 9, 8; Dr. Macdonell's *Hist. of Sanskrit Literature*, p. 144).

Triakūṅga—Same as Telūṅga. Triakūṅga is mentioned in the Kumbhi Copper-plate inscription in *JASB*, (1839, p. 451), which gives the genealogy of the Kalachuri dynasty. But Triakūṅga, according to Pliny, comprised the regions inhabited by the Kalinga, Maceo-Kalinga and the Gangarides-Kalinga (Cunningham's *Ancient Geography of India*, p. 519; *JASB*, 1837, p. 286). The Kalinga were the inhabitants of Kalinga proper, the Maceo-Kalinga were the inhabitants of Madhya-Kalinga or Orissa, and the Gangarides-Kalinga were the Gāṅga-Rāḍhis or the people of Rāḍha who lived on the banks of the Ganges, their capital being Gāṅge or Saptagrāma (see *Saptagrāma*, *Sambha* and *Rāḍha*). It appears that the kings of South-Kosala or the Central Provinces were called kings of Triakūṅga which evidently included Dakṣiṇa-Kosalā, including the Patna state of the Central Provinces (*Ep. Ind.*, vol. III, pp. 323, 359; *JASB*, 1905, p. 1). According to General Cunningham, Triakūṅga or the three Kālīṅgas were the three kingdoms of Dhanakataka or Amarāvati on the Krishna, Andhra or Warangal, and Kālīṅga or Rājamahendri (McCrindle's *Ptolemy*, p. 233).

Trikoṭa—1. A mountain in the south-east corner of Ceylon (see *Laṅkā*). 2. Trikoṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring; it is the Triakud of the *Ātharva Veda* (Thornton's *Gazetteer*). 3. Trikoṭa was conquered by Raghu (*Raghuvaṃśa*, IV, v. 59). Trikoṭa has been identified with Junnar; it is the Tagara of Ptolemy, which in Sanskrit is Trigiri or Trikoṭa (*Indian Antiquary*, vol.

- VI, p. 75; vol. VII, p. 103; Bhagvanlal Indraji's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himachal*).
- Trilinga**—Same as Telingana. Vidyadhara Malla, king of Trilinga, is the hero of the *Biddhataḍḍabhaṅgikā* by Rājasekhara who flourished in the 11th or 12th century.
- Trilokanātha**—A celebrated place of pilgrimage situated in Lahul in the Kulu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandro and Bhāgā. It is said to be an image of Mahādeva established by the Parājavas, but in fact it is an image of Avalokiteśvara (*JASS.*, 1902, p. 35). See **Kulota**.
- Trimālā**—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālājī is situated on a mountain called Śeṣhaśala. The Pāpandini Gaṅgā rises in this mountain. It was visited by Chaitanya (*Chaitanya Charitāmṛta*, II, ch. 9; *Gururavulāra*, p. 212).
- Trinetreesvara**—Thūn, a sacred place of pilgrimage in the Jhalāwar sub-division of Kathiawar (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetreesvara, now called Thurnetar, is situated (*Śkanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kund called Rūdrakarpa.
- Tripadī**—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras and at a short distance from the Ranganatha railway station; it is a place of pilgrimage (*Chaitanya-charitāmṛta*). Same as **Veekāṭa-giri**. On the top of the Śeṣhaśala or Veekāṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadī), is the celebrated image of Nārāyaṇa called Veekāṭesvara or Bālājī Viśvanātha established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakṣmī and Sītā, who are said to have halted at this place for one night while they were returning home from Lanka.
- Tripurā**—1. **Tipārā**. It was included in Kāmarūpa (*Tārā Tantra*). It was also called *Kirāta-deia*. 2. Same as **Tripurī** (*Mbh.*, Bana, ch. 232).
- Tripurī**—1. Fear, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Purāṇa P.*, Swarga, ch. 7, and Rāson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas (see *Liṅga Purāṇa*, Pt. I, ch. 71). It was also called Tripura. It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matsya Purāṇa* (ch. 116), Tripura was the capital of Bana Rājā, whose daughter Usha was abducted by Anuruddha, the grandson of Kṛishṇa, hence according to this Purāṇa, Tripura was the ancient Sonitapura. 2. Chedi (*Hemakoshā*). The Kulachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A.D.
- Tri-śikhī**—The lake called Nynco Tal (Naini Tal) in the United Provinces. The name of Tri-śikhī is mentioned in the *Śkanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devī is situated on the bank of the lake.
- Triśikṣā**—1. The river Tistā (Martin's *East Ind.*, II, p. 360; R. K. Roy's *Mbh.*, p. 253 note). 2. The river Tigris in Sālmala-dvīpa (Chal-dia).
- Triśikṣapalli**—Trichinopoly, in the Province of Madras. Same as **Triśikṣapalli**. The Rakṣasa Triśikṣa, a general of Ravana, dwelt at this place (Wilson's *Mackenzie Collection* pp. 46, 192).
- Triśikṣapalli**—See **Triśikṣapalli** and **Triśikṣapalli**.
- Tristotā**—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabhā P., ch. 9; Arch. S. Rep., XV, pp. 127, 131; Martin's *Eastern India*, II, p. 360; *Kaṭikā P.*, ch. 77). 2. The river Ganges (*Amarakośa*).

Trisūla-Gaṇḍakī—See **Trisūla-Gaṅgā**.

Trisūla-Gaṅgā—That portion of the river Gaṇḍak or Kālī-Gaṅgā, which passes through the valley of Nuwakot in Nepal after its junction with the river Trisūla, is known by the name of Trisūla-Gaṅgā (*Bardha P.*, ch. 145). It is also called Trisūla-Gaṇḍakī.

Tritīyā—The river Tistā. But this identification is doubtful (see *Śiva Purāṇa*, Sanat-kumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

Triveṇī—1. Same as **Muktaveṇī** (*Bṛhat-dharmma Purāṇa*, Pūrva kh., ch. 6). It has been alluded to in the *Paṇḍarāśa* (v. 33). 2. The junction of the Gaṇḍakī, Devikā and Brahmaputrī (*Bardha P.*, ch. 144). 3. The junction of the Ganges, Yamunā and Sarasvatī at Allahabad (*Bardha P.*, ch. 144). 4. The junction of the three rivers Tāmra, Aruṇ and Sunkośī; it is immediately above Barāha-Ksetra (*JASB.*, 1848, p. 644).

Tropina (of the Greeks)—Tripouray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (a.d. 23-79) has been identified with Tripontari or Tirupanatara opposite Cochin (*Bom. Gaz.*, vol. I, pt. I, 533).

Tryambaka—Twenty miles from Nasik, a celebrated place of pilgrimage (see *Godāvari*). It was visited by Chaitanya (*Chaitanya-chariṇī-mṛta*).

Tukhāra—Balkh: Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Bṛhat-Saṃhitā*, ch. 16). According to Legge, it has been identified by Eitel with Yueh-shih, the country of the Indo-Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 128 a.c. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yueh-shih (Legge's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus valley, including Balkh and Badakshan (Dr. Stein's *Rājataranginī*, vol. I, p. 136; Leyard's *Nineveh*, vol. I) was called Tukhārā. It was inhabited by the Tocharia of classical writers. Tushāra (or Tukhārā) was celebrated for its fine breed of horses (*Nakula's Anurādhīyam*, ch. 2). Same as **Tushāra**.

Tuljābhavānī—Tuljāpur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, vol. IX, pt. I, p. 649). It is one of the 32 Pithas (*Gladwin's Ajeen Akbery*, p. 396). It is the Bhavānīnagara or Tulā-Bhavānīnagara of the *Śaṅkaravijaya* (ch. 19), and Tuljāpura of the *Devī-Bhāgavata P.* (VII, 38). It was visited by Śaṅkarāchārya. Durgā is said to have killed Mahiṣāsura at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasvatī or Tukai.

Tuljābhavānīnagara—Same as **Tuljābhavānī**.

Tuljāpura—See **Tuljābhavānī**.

Tuluṅga—South Canara.

Tuluva—South Canara (*Skanda P.*, Satyādri Kh.), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pārṇaprajñā and Madhyamandira, the founder of the Madhvāchāri or Chatuṣṣana sect of the Vaiṣṇavas, was born (see *Uḍḍiṣa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, vol. I, p. 362).

Tumbura—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

Tundira-maṇḍala—Same as **Tondra-maṇḍala**.

Tuṅgabhadra—A tributary of the Krishnā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Mūla (*Ind. Ant.*, I, p. 212).

Tuṅgavēṇī—The river Tuṅgabhadra (*Māh.*, Bhīṣma, ch. 9).

Turushka—Eastern Turkestan (*Garuḍa P.*, I, ch. 55).

Tushāra—Same as **Tukhārā** (*Mātrya P.*, ch. 121).

U.

Uchcha-Nagara—Balasabhar; see *Barasa*. (*Ep. Ind.*, vol. 1, p. 379).

Udabhāṇḍa—Same as **Udakhāṇḍa**.

Udakhāṇḍa—Chind or Uqd, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gandhāra and of the Shabiyā kings (Dr. Stein's *Rājataranginī*, II, p. 337).

Udangapura—The town of Bihar in the district of Patna. It was also called Dandapura and Odantapuri or Udantapura. The name of Bihāra (town) occurs in the *Dōṣaṅga Avodha* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, vol. VIII, p. 75). Here still exist the ruins of a fort called the Gaḍ, the palace of the Pāla Rājās, while the building called the Nowratna was the abode of the Muhammadan Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-90 A.D.), built a great Buddhist monastery in Udangapura, his capital, Pāṭaliputra being then in ruins. The celebrated Vikramasīlā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Vikramasīlā Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated vihāra with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hsien Tsang in the seventh century. According to the *Alavārika* or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, viz., Vairocana (of white colour), Akṣobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Sīṃha-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāni. He was entrusted with the creation and he created Brahmā, Viṣṇu, Mahesvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See *Nepāla* and *Uraivilva*. Titarawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol. IV, p. 477). The Id-dargā and the tomb of Makhdam Shāh also called Sherif-uddin Ahmedi Phia, who died in 1330, were constructed in the town of Bihar in 1559 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Udantapura—See **Udangapura** (Ānanda Bhaṭṭa's *Balidā-charita*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Anila range (ancient Chatuspitha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khandagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rāni-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rāni being the wife of Rājā Lalita Indra Kṣātri (Stirling's *Orissa in Asiatic Researches*, vol. IV). Perhaps the mountain contained the Pushpagiri Saṅgha-rāma mentioned by Hsien Tsang.

Udayanta—Same as **Ujjayanta** (*Skanda P.*, Prabhāsa Kh., Vastūpātha-Kaṣetra-Māhāt., ch. I, v. 16).

Udayana—Same as **Udayana**.

Udayāna—Perhaps its corruption is Uraia (*Devī P.*, ch. 42); see **Ujjayini** (2).

Udichya—The country on the north-western side of the river Sarāvati (*Amarakośa*, Bhāṣī, V).

Udipa—In South-Canara in the Karwar district, on the river Pāpanāṣi, where a Math was established by Madhvāchārya called also Pūrnāprajā, the author of many of the commentaries on the Vedas (see Tuluva). The image of Kṛṣṇa, which is called Udupa Kṛṣṇa in the *Chaitanya-chariṭamṛta* (II, 2) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva. Madhvāchārya wrote many of his works while residing at this town (A. K. Dutt's *Religious Sects of the Hindus*; *Chaitanya-chariṭamṛta*). He was born in 1199 A.D. and was educated at Anantavara (*Literary Remains of Goldstucker*, vol. I, p. 248). Udipa is evidently a corruption of Udupa (*Bhaviṣya P.*, *Pratisarga P.*, pt. III, ch. 3, p. 35).

Udra—Orissa.

Udumvara—Same as **Audumvara**; Ordavari of Ptolemy.

Udumvaravati—Mentioned in Patañjali's *Mahābhāṣya*; see **Audumvara**.

Udupa—Same as **Udipa**.

Udyāna—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Baskizai country, now called the Swat-valley; in short, it is the country about Ghazni to the north-west of Kashmir (see Henry Yule's *Marco Polo*, vol. I, p. 155). Maṅgala was the capital of Udyāna; it is the Meng-ho-ki of the Chinese travellers. Udyāna appertained to the ancient country of Gandhāra or Gandharva-deśa. See **Ujjanaka**.

Udyanta-Parvata—It appears to be the Brahmayoni hill at Gaya (*Mahābhārata*, *Bana P.*, ch. 84).

Ugra—1. Kerala (*Devī P.*, ch. 93; *Hemachandra*). 2. Same as **Mahāsthāna** (*Padma P.*, I, ch. 42).

Ujāṅkanagara—Jais, twenty miles east of Rai Bareilly.

Ujani—The ancient town of Ujāni (Ujjayini of the *Bṛhad-dharma P.*, *Pūrva*, ch. 14) comprising the modern villages of Kogrāma, Maṅgalkoṭ (Maṅgalkoṣṭha) and Arāl, situated in the sub-division of Katwa in the district of Burdwan in Bengal. It is one of the Pīṭhas. It is mentioned by Kavilaukaka in his *Chandī* (*Sāhitya-Parīkṣā-Patrikā*, 1330, p. 161; *Trikuṇḍalinī*) and in the *Munindr-bhāṣana*. Kogrāma was the merchant's quarter and the birth-place of Lochandāsa, the author of the *Chaitanyamaṅgala*, whereas Maṅgalkoṭ contained the king's palace. Ichhāni is about two miles to the east of Ujani on the Ajaya.

Ujjaini—Ujīn, the capital of Avanti or ancient Malwa. It is situated on the river Sīprā. Same as **Ujjayini**. Asoka resided here in 263 B.C. as the viceroy of his father Bindusāra (Turnour's *Mahābhāṣya*, ch. V.) It was the birth-place of Mahendra, the son of Asoka. The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayini. Garddabhilla offered violence to Sarasvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini. Garddabhilla's son Vikramāditya destroyed the Śakas and inaugurated the Sāmpat era, for which see *Kālikāchārya-kāṇḍ*, a Jaina work. The commentary of the *Kalpasilpa* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryuṣana Parva to the fourth day (Merutunga's *Theravādi*; Samayasundara's *Kālikāchārya-kāṇḍ*, a MS. in the Sanskrit College Catalogue, p. 27). But there is much conflict of opinion regarding the identity of Vikramāditya and the founder of the Sāmpat era. Dr. Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramāditya. He was the son of Samudra Gupta and Dattā Devī.

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayini about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. 1, p. 211, and a Jaina work named *Buddha Vāṇī* quoted in the same volume at p. 413). Ujjayini was at that time the capital of the Śaka kingdom comprising Surāṣṭra, Malwa, Cutch, Sindh and Konkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śri," and on the reverse a goddess seated on a lion with the legend "Śri Śiṣṭha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 236). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A.D. after he defeated Mihirakula in the battle of Karora. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons: Kālidāsa, the author of the *Raghuvamśa*, *Śakuntalā*, etc., Amara Śiṣṭha, author of the *Amara-kośa*; Varāhamihira, the author of the *Brhatśāṅgikā*, who died about 527 A.D. (*Literary Remains of Dr. Bhanu Dāji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Pāṇinīya* and the *Prākṛitaprakāśa*; Ghātakaṛpara, the author of the *Yamaka Śāstra*; Dharmantari, the author of the *Vaiśiṣṭya Sūtras*; Saṅghadeva, also called Dīnānāthācārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v. 14, pt. 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*; Śaṅku; and Bātālabbhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhanu Dāji's *Sanskrit Post Kālidāsa* in R. Ghosh's *Literary Remains of Dr. Bhanu Dāji: Jyotiṣiddhārāṇa*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gupta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-39). For the history of the Śah kings from Chastana to Rudra Śah, see the *Literary Remains of Dr. Bhanu Dāji*, pp. 111, 112. In the seventh century A.D. at the time of Śaṅkarācārya, Sudhanva was king of Ujjayini; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavācārya's *Śāntanavijaya*, chaps. 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākālā of the Purāṇas and Kālapriyānātha of the drama; it is one of the twelve great *Līṅgas* mentioned in the *Śiva Purāṇa*, (pt. 1, chaps. 38, 46). The shrine is claimed by the Jains as being built by Avantīśukumāra's son (*Śihavirdeva-śānta*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākālā stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mahādeva Parvātī. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koṭī-śrī* (*Śihavirdeva-śānta*, ch. 22). From the name of Mahākālā, Ujjayini was called Mahākālayana. Besides the temple of Mahākālā, those of Siddhanātha and Maṅgalēśvara are celebrated. The Chowbis-khambhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāṭyādaha or the ancient Brahma Kuṇḍa of the *Skanda Purāṇa* and the temple of Kālā-Bhairab at Bhairavgaḍ. At a short distance from the Daśāśvamedha Ghāt is situated the celebrated place called Aṅkapada now called Aṅkapāt, the hermitage of Sāṅdipani

Mund where Kṛṣṇa and Balarāma were taught by the Rishi; at Dāmodara Kuṇḍa they washed their Takṣita or slates. About two miles to the north of the town is Bhaṭṭāchari's *gadd* on the bank of the Siptā, which appears to have been a portion of the old town. A low doorway made of stone leads through a subterranean passage to various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charanādri). At the temple of Harasuddhī Devī Vikramāditya used to cut off his head every day and offer it to the goddess, which was, however, restored by the latter (*Bṛhat-saṃhitā-viṣṇu*). The Gogashchid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramāditya exhumed by Rājā Bhōja of Dharaṇagara (*Dhātupāṭha*). A beautiful bird's eye-view of the city is obtained from the top of this hill (*JASB.*, 1897, p. 813—*Observations upon the past and the present condition of Ujjain or Ujjein* by Lt. Edward Conolly; *Skanda Purāṇa*, Avantya-khaṇḍa, Avantī-kṣhetra-Māhāt.). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

Ujjānaka—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in the *Purāṇa Purāṇa* (Svarga, ch. 19), see *Udyāna*. According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah Posh or "black-clad" from their wearing goat-skin dresses (*JASB.*, 1859, p. 317). It is also mentioned in the *Mahābhārata* (Anuśāsana, ch. 25). Ouchang of Sung-yun is evidently a transcription of Ujjānaka.

Ujjayanta—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Neminātha, the twenty-second Tīrthakara of the Jains (*Mahābhārata*, Vana, ch. 88; Hemachandra). The temple was repaired by Sājjana during the reign of Siddharāj, king of Pattana or Anahilapattana (Tawney's *Prabandhaśāntimānī*, p. 96). Ujjayanta is mentioned in this work as a synonym of Ratnataka. See *Girnaragara*. In the Rudra-Daman inscription of Girnar, Ujjayanta is written as Urjayanta (*JASB.*, 1838, p. 340).

Ujjayini—1. Same as Ujjaini. 2. Uraia, in the district of Monghyr, near Kiul, containing many Buddhist remains. Perhaps Uraia is a corruption of Uddiyāna (*Desl P.*, ch. 42). 3. Same as Ujani (*K. Ch.*, p. 132).

Ujjhāna—Same as Ujjyāna (*Bṛhat-Saṃhitā*, ch. 14).

Ukhala-kshetra—Same as Śūkara-kshetra; in fact Ukhala is a corruption of Śūkara. It is also called Ukala-kshetra (Cunningham's *Arch. S. R.*, I, p. 266).

Umāvana—Same as Śaṅkrapura (*Hemakoṣha*; *Tridhātava*; *Jaimini-bhārata*, ch. 21); Kotalgāj or Fort Hastings in Lokul in the district of Kumaon. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as her husband and here she was married (*Bṛhat-Saṃhitā*, ch. 43).

Upa-Bāga—The central portion of the eastern part of the delta of the Ganges (*Bṛhat-Saṃhitā*, ch. 14; *Bushana Records in the Calcutta Review*, 1894, p. 2). The country to the east of the Bhāgiratī including Jessore (*Digvijaya-Prakāśa*).

Upabhalaka—Same as Kuntala (*Hemakoṣha*).

Upamallaka—Malacca.

Upaplavya—Same as Virāṭa (*Mbh.*, Udyoga P., ch. 145).

Uraga—Same as Urasā (*Mbh.*, Bhīṣma, ch. 9 and Sabhā, ch. 26).

Uragapura—Uraiyur or Trichinopoly; it was the capital of Pāṇḍya in the sixth century (*Raghavastaka*, VI, vs. 50, 69). Mallinātha, the celebrated commentator, identifies it with Nāgapura which is evidently Nagapatnam on the river Kānyakubja (Coleroon); perhaps Mallinātha's Nāgapura is simply a synonym of Uragapura. Uragapura is evidently the Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiyur.

According to Dr. Caldwell, however, Uraiyr, called also Kozī, is almost identical with the modern town of Trichinopoly; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pāṇḍyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Pāṇadūta* (v. 8), it is placed on the river Tāmraparṇī. It is also called there Bhujaganagara (v. 10).

Uraiyr—Same as Uragapura. At present a suburb of Trichinopoly (*Arch. S. Rep.*, 1007-8, p. 232; Caldwell's *Drav. Com. Gram.*, p. 13).

Uranjira—The Vipāśā, the modern Bias; it is perhaps the Saranjes of Arrian.

Urasā—The Hazara country, between the Bidaspa (Jhelam) and the Indus on the west of Kashmir; it is the Arsa of Ptolemy and Wu-lu-shi of Hiuen Tsiang (Dr. Stein's *Rajataranginī*, I, p. 180). Prof. Wilson identifies it with the valley of Gureias or Gurez, three days' march from Kashmir, but Dr. Stein identifies Gurez with Daratpuri, the capital of Darada (see Darada). Darada and Urasā are mentioned as separate countries in the *Matya Purāṇa* (ch. 120, v. 46). General Cunningham identifies it with the district of Rosh just to the west of Muzaffarabad which is on the north-east of Kashmir (*JASB.*, XVII, p. 485).

Uravīṣa—Buddha-Gayā, six miles to the south of Gayā. It was here that Buddha attained Buddhahood at the age of thirty-six in 527 B.C. in the 10th year of the reign of Bimbisāra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhi-tree (Mahā-Bodhi tree of the *Agni Purāṇa*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Dava (the author of the *Amara-kośa*), one of the nine gems in the court of Vikramāditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 69). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Aśoka's vihāra, by two Brahmin brothers whom he supposes to be Śaṅkara and Mudgaragāmin, the founders of the celebrated monastery at Nālandā (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kunda, is situated to the south of the temple, but Dr. Rajendralal identifies it with Mochirua to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chaṅkrama: see *I-Tsing* by Takakura, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahādeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bāgīśvari, originally an image of Vajrapāṇi, is supposed to be the Vajrasana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Tārā Devī, which is really an image of Padmapāṇi, the son of the Dhyāni Buddha Amitābha (see *Udaṇḍapurāṇa*) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavarama, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

Urjagunda—1. The country of the Urjagundas, who lived near the Daradas, was in the upper part of the Kishenganga valley in Kashmir, and their capital seems to have been at Gurez (Gurea of the Atlas) which appears to be a corruption of Urjagunda (*Matya P.*,

ch. 120). 2. Urjagunda is a transcription of Urgayū or the Khanat of Khiva (Vambery's *Travels in Central Asia*, p. 339).

Urumunda-Parvata—Kakkāli-jilā, an artificial hill in Mathura where Śānavāsi, the preceptor of Upagupta and the third Buddhist patriarch, resided (Grower's *Mathura*, ch. 6). Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvavuddhā-Kalpalaṅkā* in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 67; *Avadāna Kalpalatā*, chs. 71, 72; Rockhill's *Buddha*, pp. 164, 170). See *Mathurā*.

Usaras—For the nine Usaras (Usara-Khetras) or its corruption Ukhlas, see *Renukā-Urtha*.

Uśnara-Giri—The Sewalik range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā-Sarit-Sāgara*, I, ch. 3, and Padmanabha Ghoshal's *Guide to Travellers in India*). See *Śivalaya*.

Utkala—Orissa (*Brahma P.*, ch. 43). Utkala is a corruption of Ut-Kalinga which means north (U) part of Kalinga. Chauduār, situated on the opposite side of Katak across the river, was the ancient capital of Orissa under the Magadha kings. The Keśari dynasty from Yayāti Keśari reigned over Orissa from 474 to 1132 A.D., and the Gaṅgavamśi kings from Chorangāgā to Pratāparudra Deva's son reigned from 1132 to 1532. Chaitanya Mahāprabhu visited Jagannath during the reign of Pratāparudra Deva (1503 to 1524). The capital of the Keśaris were at Jāipur and Bhuvaneśvar, and the capitals of the Gaṅgavamśi dynasty were at Katak, Chauduār and Barabāji. In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Keśari kings and from Śaivism to Vaiṣṇavism in the twelfth century at the time of the Gaṅgavamśi dynasty. See *Odra*. At the time of the *Mahābhārata*, Utkala formed a part of Kalinga (*Vana Parva*, ch. 114), the river Vaitaraṇī being its northern boundary; but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvamśa*, IV, v. 38). According to the *Tāra Tantra*, the southern boundary of Utkala was Jagannāth. Utkala and Kalinga were separate kingdoms at the time of the *Brahma Purāṇa* also (see ch. 47, v. 7).

Utpalāranya—Bijhaur, fourteen miles from Cawnpore, where the hermitage of Vālmīki was situated. It was at this place that Sītā gave birth to Lava and Kuśa. It was the site of the celebrated city called Pratiṣṭhāna, which was ruled by Rājā Uttānapāda, the father of Dhruva. It contains a ghāt called Brahmāvartta-ghāt. Uttānapāda is also said to have been the king of Brahmāvartta, the country between the rivers Sarasvatī and Dvīpadyatī. The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttānapāda. Utpalavana according to the *Mahābhārata* (*Vana P.*, ch. 87) is situated in Pañchāla.

Utpalāvata-Kānana—Same as Utpalāranya (*Mārkaṇḍ. P.*, chs. 60, 70).

Utpalāvati—The river Vyjor in Tinnevely (*Mahābhārata*, Bhīṣma, ch. 9; Grīhī's *Ramāyaṇa*, note; *Vāmana P.*, ch. 13).

Utpalēsvara—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Pauri (*Asiatic Researches*, vol. XV).

Utsavaśūkta—See *Pushkara* (*Mahābhārata*, Bhīṣma, ch. 9).

Uttānkā—See *Rāmgāgā* in Oudh. Same as *Uttaragā*.

Uttaragā—The river Rāmgāgā in Oudh (Lassen's *Ind. Alt.*, II, p. 524; *Rāmāyaṇa*, bk. II, ch. 71). It rises in Kumaon and falls into the Ganges opposite to Kanonj.

Uttara-Gaṅgā—1. The river Sindh in Kashmir. 2. Gaṅgabal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh. (Dr. Stein's *Ājātakāṇḍī*, vol. II).

Uttarakuru—The northern portion of Garwal and Hāpadesā, where the river Mandākinī and the Chaitraratha-kānana are situated (*Āitareya Brāhmaṇa*, viii, 14, 4; *Mbh.*, *Vana*, ch. 145). It originally included the countries beyond the Himalaya. It is the Ottorakorra

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyana*, vol. IV, p. 424). Tibet (*Mbh.*, Bhishma, ch. 7) and Eastern Turkestan were included in Uttarakuru (*Rāmāyana*, Kishk, ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed. V, p. 107). According to Mr. Bensen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kianlun, it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kueh and Tsunlong (Beffour's *Cyclopaedia of India*, (s.v. *Belur Tagh*). Uttara-Kuru was also called Hari-varaha. The *Brhadāraṇyaka P.* (ch. 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (s. 53). The name perhaps exists in Korea which appertained to the Uttara-Kuru-dvīpa.

Uttara-Madra—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyanan-vejo of the Avesta). See *Ariana*.

Uttara-Mānasa—1. The Ganga lake near Nandikeshetra at the foot of the Haramukh Peak in Kashmir (Dr. Stein's *Rājataranginī*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, c. 6); see *Phalgu*.

Uttarāpatha—Comprising Kashmir and Kabul. It is mentioned in the Guzerawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

Uttara-Videha—The southern portion of Nepal where the town of Gandhāvati is situated (*Saṃyambhū Purāṇa*, chaps. III, IV; *Sugata-Avadhāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).

Y

Yādava-Giri—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetāhadeva Ballāla-rāi, a Jaina king of Karpāta or properly Dvārakasamudra in Mysore, who was afterwards called Vishṇuvarddhana, erected a temple of Krishna known by the name of Chowalcūi in the twelfth century, after he was converted to Vaiṣṇavism by Rāmānūja (A. K. Dutt's *Religious Sects of the Hindus* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as *Dakṣiṇa-Badarikāśrama*.

Yājña-Barāha—A celebrated temple of Barāhadēva in Yājñapura or Jājpur in Orissa.

Yājñapura—Jājpur in Orissa on the river Baitarāṇī (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśari in the sixth century. Jājpur is a contraction of Yuyātipura. It was the capital of the Keśari kings till the tenth century, when the seat of government was removed to Katak by Nripa Keśari. The temple of Bīrajā at Jājpur is one of the fifty-two Pīṭhas where a part of Sati's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāvamodha Ghāt on the bank of the Baitarāṇī river, and hence the place obtained the name of Yājñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kṣetra or Bhuvaneśvara, Śākha-kṣetra or Puri, Padma-kṣetra or Konārak and Gadā-kṣetra or Yājñapura. Viśvnu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvaneśvara, his conch-shell (*śankha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhmi and Indrāni cut into alto-reliefs out of blocks of indurated Megni or chlorite slate rock (Stirling's *Orissa*; *JASB.*, 1838, p. 53). See *Gayānābhi*.

Yamunā—The river Yamunā; it is mentioned in the *Big-Veda* and the *Atiaveya Bṛhadhara* (VIII. 14, 4; *Big-Veda*, X, 73).

Yāmuna—The portion of the Bāndara-puchchha mountain where the Yamunā has got its source (*Rāmāyaṇa*, Kish., ch. 40; *Mbh.*, Anuśās., ch. 69). It is also called Kālinda-giri on account of which the Yamunā is called Kālindī.

Yamunāprabhava—See **Yamunoiri** (*Karma P.*, II, ch. 37).

Yamunoiri—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunā has its source; it is called Yāmuna and also Kālinda-giri in the *Rāmāyaṇa* (Kish., 40). It has reference solely to the sacred spot where the worship of the goddess Yamunā is performed. The Yamunā rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see **Kālinda-deśa**). The water of the springs is so hot that rice may be boiled in it. Hanumān, after setting fire to Lankā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (Fraser's *Himala Mountains*, ch. 26).

Yashṭivana—Jethian, about two miles north of Tapoban near Sapa-tirtha in the district of Gayā (Grierson, *Notes on the District of Gayā*, p. 49) and twelve miles from Rājagṛīha. It is also called Jaktiban (Cunningham, *Arch. S. Rep.*, III, p. 140) and Laṭṭhivana. Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place. Bimbisāra ascended the throne at the age of sixteen; at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five.

Yaudheya—Same as *Ayudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garuḍa Purāṇa*, ch. 55; *Brhat-saṃhitā*, ch. 14, and Prinsep's *Indian Antiquities*, vol. 1, p. 233). According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch. S. Rep.*, vol. XIV). Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB.*, 1837, pp. 972-979).

Java-Dvīpa—The island of Java (*Brahmāya P.*, Pūrva, ch. 51). It is said to have been colonised by a prince of Guzerat in 603 A.D. The native chronicles attribute the first attempt at colonisation of the island to Aji-saka, a king of Guzerat in 75 A.D.; he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*). It was also called Suvarṇa-dvīpa of Alberuni's *Zabāj ba Java* (Alberuni's *India*, vol. 1, p. 210). According to the Chinese, Java was also called Kalinga (Tukakusu's *Records of the Buddhist Religion*, General Introduction, p. xlvii, note). The shrine of Borobudur (Bare Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A.D. (Havell's *Indian Sculpture and Painting*, p. 113; *JASB.*, 1862, p. 16).

Yavana-Nagara—Junagadh, in Guzerat. For a description of the place, see *Notes on a Journey to Gwalior* in *JASB.*, 1838, p. 871. See **Yavanapura**. For the origin of the name of Junagadh, see *Bomb. Gaz.*, VIII, pp. 487 f.

Yavana-Pura—1. Jaunpur, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathostiya inscription in *JASB.*, 1839, p. 606, v. 7). It contains the celebrated Atalā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery; the Lal-darwazā mosque built by Bibi Razi, the queen of Sultan Mahmud in 1480; the Jumma Masjid built by Sultan Hossain about 1489; the remains of a fort called the fort of Firoz built in 1360; and an old bridge over the Gomti constructed by Monshur Khan, the governor of Jaunpur, during the reign of Akbar. Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowha. In the fifteenth century Khan Jahan, vizier of Sultan Mahammed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Shurki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpur became the centre of learning at the time of Ibrahim Sharki, and Sher Shah received his education in one of its colleges. 2. Another Yavanapura is mentioned in the *Mahābhārata* (Sabhā P., ch. 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavani-nagara or Junagad.

Yayātinagara—According to Dr. Fleet Yayātinagara is the ancient name of Kataka in Orissa (*Ep. Ind.*, vol. III, pp. 327-359; *JASB.*, 1905, p. 7; *Parasudita*, v. 26).

Yayātipura—1. Jajman, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see Śākambhari). But the fort is said to have been built by Rājā Jijāt Chandravamsi, one of the ancestors of the Chandela. The temple of Siddhinātha Mahādeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr. Sachau's trans., vol. 1, p. 200). 2. Jājpur in Orissa. See Yajñapura; same as Yayātipura.

Yessaval—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Gujarat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Aśaval or ancient Asapalli (*Antiquities of Kathiawad and Kutch*, by Burgess; *Bomb. Gaz.*, 1, pt. 1, p. 170). Ahmedabad was also formerly called Karnavati (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 527).

Yoni-dvāra—A sacred place in the Brahma-yoni hill at Gaya, from which the name of the hill is derived (*Padma P.*, Svarga, ch. 19).

Yoni-Nrtha—Same as Bhīmāsthāna.

Yugandhara—A country near Kurukshetra (*Mbh.*, Virāt, ch. 1). It appears to have been situated on the west bank of the Yamunā and south of Kurukshetra (*Ibid.*, Yana, ch. 123).

Yuktaveni—See Muktaveni.

PART II.

MODERN NAMES.

A.

Abu—*Ārūda parvata*, a detached mount of the Aravalli range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishtha. It is also one of the five hills sacred to the Jains, containing the temples of Rishabhānāth or Ādināth, the first Tirthankara, and Nemināth, the twenty-second Tirthankara.

Achchhāvat—*Achchhoda-sarovara* in Kāsmir, six miles from Mārttāṇḍa or modern Marthan or Bhavan, described by Bāṇabhaṭṭa in the *Kādambarī*. The Siddhāsrama was situated on the bank of this lake.

Adam's Bridge—*Setubandha*, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugriva for crossing over to Laṅkā.

Adam's Peak—1. Rohana. 2. Samana-kūṭa. 3. Samantakūṭa. 4. Deva-kūṭa. 5. Subha-kūṭa, in Ceylon.

Adinzai—The Sarpaushadhi-vihāra, situated in the Adinzai valley in Buner near the Fort Chakdara on the north of the Swat river. It was visited by Hiuen Tsiang.

Afghanistan—1. Kāmboja. 2. Kāśa (Kambu) of Hiuen Tsiang. 3. Lōha of the *Mahābhārata*. 4. Rohi. 5. Āvagāna. 6. Aupaga. 7. Apaga.

Agastipuri—*Agastya-āśrama*, the hermitage of Rishi Agastya, twenty-four miles to the south-east of Nasik.

Agra—*Āgravana*, one of the vanas of Braja-maṇḍala.

Ahār—Twenty-one miles north-east of Bulandshahar, on the right bank of the Ganges. Traditionally it is the place where Parikṣita of the *Mahābhārata* died of snake-bite, and where his son Janamejaya performed the snake-sacrifice (Gowse's *Bulandshahar*), but according to the *Mahābhārata* (*Svargārohinīka*, ch. 5), the snake-sacrifice was performed at Takehaśilā.

Ahlāri—1. Gautama-āśrama, 2. Ahalyāsthāna, in pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.

Ahmedabad—1. Āśaval. 2. Yessaval. 3. Karnavati. 4. Śrinagar. 5. Rājanagara. 6. Āśa-palli, in Guzerat, on the river Sābarmatī.

Ahmednagar—Bingar, seventy-one miles from Poona.

Aihole—Āryapura or Āryavole, the western capital of the Chalukyas in the 7th and 8th centuries A.D., in the Bādāmi Taluk of the Bijāpur district.

Airwa—1. Ālavi of the Buddhists. 2. Ālabhi of the Jains. 3. Ālambhika of the Kalpa-sūtra, twenty-seven miles north-east of Itawa in the United Provinces, where Buddha passed his sixteenth Vassa. But see Nawal.

Ajaya—The river Ajamati in Bengal.

Ajunta—Achinta, about fifty-five miles to the north-east of Ellora in Central India. In the Achinta monastery resided Ārya Asaṅga, the founder of the Yogāchāra school of the Buddhists. It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era.

Akolā—*Agastya-āśrama*, situated to the east of Nasik on the Godāvari.

Akshu—I. 1. Āśma of the *Rāmāyaṇa* (Uttara, ch. 23). 2. Oriana of the Greeks. 3. Pātālapura (see my *Rasātala* in the *I. H. Q.*, vols. I & II), on the river Oxus in Sogdiana on the north. II. Same as river Vaksh. 1. Okos or Oobos of the Greeks. 2. Vakshu of Matsya P. (ch. 101; see *Śabdakaṇṭhadruma*). 3. Varikshu of *Bhāgavata* (V, ch. 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBRAS.*, XXIV, p. 520).

Albania—Alamba of the *Mbh.*, (*Ādi*, ch. 19) on the western side of the Caspian Sea, now called Shirwan (see my *Risālat* in the *J.H.Q.*, vols. I & II).

Aligarh—Kool.

Allahabad—1. Prayāga. 2. Bhāradvāja-Āraṇya, the hermitage of Rishi Bhāradvāja. 3. Bhāshikara-kṣetra. The celebrated Akshaya-Baṭa (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century.

Almora—Binā in Kumaon.

Alopi—The temple of Alopi is situated at Allahabad; it is one of the 52 Pithas. It is the ancient Prajāpativedi of the *Mahābhārata*, a celebrated place of pilgrimage.

Alwar—Matsya-deśa, the kingdom of Rājā Virāṭa of the *Mahābhārata*. The Alwar state formerly appertained to the territory of Jaipur. There is still a town called Machheri in this state which is a corruption of Matsya. The capital of Matsya-deśa was Virāṭa, now called Bairāt, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi. General Cunningham supposes that Alwar is a corruption of Sālvapura. See Jaipur. But at the time of the *Mahābhārata*, Alwar was called Saubhanagara or Sālvanagara, the capital of the country called Mārttikāvata, the kingdom of Rājā Sālva who was killed by Kṛishṇa. See Mārta.

Amarakantaka—Baṇṇagulma, at the source of the river Nerbuda in the Amarakantaka mountain.

Amarakantaka Mountain—1. The Mekala mountain. 2. The Souma-Parvata. 3. Āmrakūṭa-Parvata. 4. Surathādri, in which the river Nerbuda has got its source.

Amaranāth—The celebrated temple of Amaranātha is situated in a natural grotto in the Bhairava-gbāti range of the Himalaya in Kāśmir. The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranātha.

Amarāvati—1. The Dipakdīna or Diamond sands of the *Daladāvanā*. 2. Pūrvāśaila-Saṅghārāma of Hiuen Tsiang. 3. Dhanakataka. 4. Dharmakataka. 5. Dhānyakataka. 6. Dhānyavatipura. 7. Dharmakota. 8. Dhanakakota. 9. Sudhanyakataka has been identified with Dharapikota, one mile to the east of Amarāvati in the Kistna district, Madras Presidency. It was the capital of Andhra. The Buddhist saint Bhāvaviveka resided here awaiting the advent of Maitreya Buddha.

Ambarānāth—Ambaranātha tirtha in the Thāna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p. 110).

Āmer—Ambara, the ancient capital of Jaipur, which was called Dhundhara. The capital was removed to Jaipur in 1728 A.D. by Siwai Jai Singh.

Ami—One of the 51 or 52 Pithas, eleven miles to the east of Chhapra in the province of Bihar.

Amin—1. Abhimanyu-khara. 2. Chakrabhyāha of the *Mahābhārata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra. It was included in Kurukshetra.

Amran Mountains—Pāshāna Parvata on the west of Pishin (Pāshāna) valley in southern Afghanistan.

Amritasar—Rāmadāsapura in the Punjab.

Anagandi—Kōṭkanapura, the capital of Kōṭkana, on the northern bank of the Tuṅga-bhadra river.

Anagandi Hill—See Sphaṭika-mūla.

Anantapur—I. 1. The Pañchāpsara Tirtha. 2. Pañcha-tirtha. 3. Phalguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. II. 1. Ananta-ayana. 2. Ananta-Padmanābha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanābha is situated. Same as Padmanābhapura.

- Andhela**—The river Andha, the *Andromata* of Arrian; same as *Chānda*.
- Āṅkola**—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matya P.*, ch. 190).
- Anurādhapur**—Anurādhapura, the ancient capital of Ceylon.
- Aornos**—Varanapura (*Rāmāyaṇa*, Uttara, ch. 23) in Baktriana (McGrindle's *Invasion of India by Alexander the Great*, p. 39).
- Arabia**—1. Banāyn, but the identification is doubtful. 2. Āraba.
- Arabutt**—Orbata of Alexander's historians, on the left bank of the Lyndai near Nazosora, west of Pankelactis.
- Arakan**—Karkotakaṅgara.
- Arāura**—Sobhāvatānagara, in the Nepalese Terai, the birth-place of Buddha Kanakamuni.
- Arāvati**—1. Arbuda-parvata. 2. Ādarsāvali, in Rājputana, its branches terminate at the north of Delhi. The Aravati range was included in Pāripātra or Pārijātra.
- Arcoṭ**—Shadāranya.
- Argesaa**—The river—1. Mahatma. 2. Mahatun of the *Rig-Veda* in Afghanistan, which joins the Gomati or Gomai river.
- Armenia**—Rāmanīyaka-dvīpa of the *Mbh.*, (*Ādi*, ch. 26); see my *Basitola* in the *I.H.Q.*, vols. I & II.
- Arrah**—Ārāmanagara, in the district of Shahabad in Bihar.
- Aruṅā**—One of the seven Kosia; it still retains its old name.
- Āsargar**—1. Āsar. 2. Āsvathamā-giri, 11 miles north of Barhanpur in the Central Provinces, mentioned in the *Prithvirāj Rāso*.
- Ashtābakra Nadi**—The river Samaṅga, a small river which flows by the side of Badā, ten miles from Hardwar.
- Assam**—Kāmarupa; its capital was Prāgyoṭishapura.
- Assla Range**—Chātush-pīṭha Parvata, in the district of Katak in Orissa. Udayagiri is a spur of this range, five miles from Bhuvaneśvara, containing many Buddhist sculptures of a very ancient date. The Khanda-giri is a part of this range, it is four miles north-west of Bhuvaneśvara. The Udayagiri contains a moor or palace of Rājā Lalāṭendu Kesari, inhabited by his Rājā.
- Assyria**—Śālmala-dvīpa or Chaldia.
- Ātrai**—The river Ātrei, in the district of Dinajpur in Bengal.
- Atrek**—1. The river Hiranya of the *Mahābhārata*. 2. The Hātaka of the Purāṇas. 3. The Sarniam of the classical Greeks, in Śākadvīpa or Scythia (Turkestan); it falls into the Caspian Sea; it divided Hyrcania, the country of the Daityas and Dīvaas from the Trans-Caspian District, the country of the Suparnas or Garudas.
- Aumi**—It has been identified by Cunningham with the river Anomā (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chandāoli on the eastern bank of the river, whence Chhandaṅka returned with Buddha's horse Kanthaka to Kapilavastu. Bet Führer identifies the river Anomā with the Kudāwā Nadi in the Basti district in Oudh.
- Aurangabad**—1. Janasthāna of the *Rāmāyaṇa*. 2. Kharki of the Muhammadan historians.
- Aundha**—Ulukālvana, 25 miles north-east of Parbhani in Nizam's territory, containing one of the twelve Jyotirlingas.
- Aurangabad Hills**—Prasravanagiri, situated on the bank of the Godāvari, graphically described by Bhavabhūti in the *Uttara-Rāmācharita*. In one of the peaks of the hills dwelt Jātāyn of the *Rāmāyaṇa*.
- Avani**—Āvantika-kṣetra, a sacred place in the Kolār district in Mysore.
- Ayuk Nadi**—The Apagā river, to the west of the Rāvi in the Punjab.

Azerbijan—1. Aryanam-voja of the *Avesta*. 2. Perhaps *Ārya* of the *Rig-Veda*, (VIII, 51, 9). 3. Madra or Uttara-Madra of the *Purāṇas*. 4. Media. 5. Ariana, of the classical writers in Persia. It is supposed to be the ancient home of the Aryans (*Ārya-rījo*).

B.

Bābilā—The river Dvārikāvari, which falls into the Ganges near Biahnupura in Bengal.

Babylon—1. Bāvera of the Buddhist *Jātakas*. 2. Bānri of the *Rig-Veda*. 3. Bibhāvari of the *Bhāgavata* (III, ch. 17) situated in Pātāla (see my *Rasātala* in the *I. H. Q.*, vols. I & II).

Bilāmi—Bilāpīpura, the ancient capital of Mahārāṣṭra, situated near the river Mala-prabhā, a branch of the Kṛishṇā in the Bijapur district, Bombay Presidency. It was the capital of Pulakesi I in the sixth century A.D.

Bilānagara—1. Chamatkārapura. 2. Nagara. 3. Anartlapura, in the Ahmedabad district of Guzerat. Same as **Barnagar**.

Badku—See **Baku**.

Badrināth—Badarikāśrama, on the bank of the Bishen-gaṅgā (Ālakānandā) in Garwal. It was the hermitage of Vyāsa, the author of the *Mahābhārata*. It contains the celebrated temple of Nara-Nārāyaṇa.

Bagel-Khand—1. Bahela. 2. Karusha, in Central India. Same as **Rewa**.

Bāgin—The river—1. Bālobāhinī. 2. Bāhinī, a tributary of the Yamunā, in Bundelkhand.

Bāgmātī—1. The river Bāchmatī. 2. The Bhāgmātī. 3. The Bhāgavati of the Buddhists, in Nepal.

Bāgpat—Bhāgaprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishtira from Duryodhana.

Bāgrason—Bhṛigu-āśrama in Balia, in the district of that name, United Provinces.

Bahraich—The district of Bahraich in Oudh was the ancient Uttara-Kosala, the capital of which was Srāvastī.

Baibhāra Giri—Baibhāra-giri, one of the five hills of Rājgir in Bihar; Vebhāra of the Buddhists.

Baidyanāth—I. 1. Chitābhumi. 2. Pāralipura. 3. Hārddepīṭha. 4. Ketakivana. 5. Hari-takivana, containing the temple of Baidyanātha, one of the twelve great Liṅgas of Mahādeva. II. Kārttikoyapura, in the district of Kumaun. III. Kīragrāma, in the Punjab.

Baiga—The river—1. Kṛitamālā. 2. Begavati. 3. Begā. 4. Baibhāyā, on which Madura (Dakṣiṇa Mathurā) is situated, it rises in the Malaya Mountain.

Balnateya Godāvari—The Suparnā, an offshoot of the Vasishṭha-Godāvari, which is the most southerly branch of the Godāvari.

Balppar—Same as **Bypar**.

Bairāt—1. Birāta. 2. Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeśa. It was the capital of Virāta Rājā of the *Mahābhārata*.

Baitā—The river Bedasrutī in Oudh.

Bākā—The river Bakreśvari, which flows through the district of Burdwan in Bengal, but see **Bābilā**.

Bakhsb—Same as **Akshb**.

Bākraur—Gandha-hastī stūpa, on the Phalgu, opposite to Buddha-Gayā. It was visited by Hiuen Tsiang.

Baku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes; it is also called Badku, the Sanskrit form of which is Baḍavā, mentioned in the *Purāṇas*. It appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī (*Asiatic Researches*, vol. V, p. 41).

Balarāmapur—Rāmgāḍ-Gauda, twenty-eight miles north east of Gonda in Oudh.

Baliā—1. Bhṛigu-āśrama. 2. Bāgrāṣana, the hermitage of Rishi Bhṛigu in the district of Balā in the United Provinces. 3. It was a part of Dharmāranya. At a short distance to the north-east corner of Balā, there is a tank called Dharmāranya Pukhā, and to the north and east of it there are traces of an ancient *jaṅgal* or scrubby forest. At Balā there is a temple dedicated to Bhṛigu Rishi, containing the impressions of his feet.

Baliḡāmi—Daśahina-Kedāra in Mysore, a celebrated place of pilgrimage.

Balkh—1. Bhogavatī of the Purāṇas, a corruption of Balahdi of the Avesta. 2. Baktra of the Greeks. 3. Pātālapuri. 4. Ballāśaya of the *Rāmāyaṇa* (Uttara, ch. 23). 5. Ballavāḡma of the *Amarakośha*. 6. Bālūka of the *Bhāṣya P.* (Pratisarga Parvā, pt. III, ch. 2, v. 11)—all derived from the Turkish word Balikh, which means the residence of a king (Vambery's *History of Bokhara*, p. 11; see my *Ranikote* in the *J. B. O.*, vols. 1 & II). 7. Tukhāra. 8. Tushāra.

Balistan—Bolor; same as Little Tibet.

Batur—See Bolor.

Bamlāpur—Same as Ballabhi.

Bamlāpura—Same as Walā.

Bapsadhārā—The river Bapsadhārā, in Ganjam, on which Kaliāgapatam is situated.

Bana Rājā's Gad—1. Sonitapura. 2. Umāvana. 3. Devikote, in Garwal, on the bank of the Kedār-Gaṅgā, about six miles from Ushāmath and at a short distance from Guptakhi, whence Anuruddha, the grandson of Kṛishṇa abducted Ushā, daughter of Rājā Vāna. See Kotalgad.

Banas—1. The river Parnāsā which is supposed to be a corruption of Baryāsā. 2. Bmā-ini. 3. Sulechana. 4. Suvaha, in Rajputana.

Bandair Range—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chedi), near which the river Suktimaṡi (modern Kane or Ken) has got its source.

Bandar-puchebha Range—The Hemakūta range of the Himalaya, in which the rivers Yamuna and Ganges have their sources.

Bāṅgālā—See Bengal.

Bannu—Baru of Pāṇini and Phalanu of Hsien Tsiang, in the Punjab. Bannu perhaps is a corruption of Banāya. The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Pudma Purāṇa*, Svarga khanda (Ādi), ch. III).

Bāra bāṅki—Jasnaal in Oudh, from Jas, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century.

Barābar-Hill—Khalatika or Skhalatika Parvata, in the Jahanabad sub-division of the district of Gaya, containing caves of the time of Aśoka and Dasaratha. The Kāwā-dol hill is a part of this range.

Baradā—1. The river Bodavati. 2. The Baradā, a tributary of the river Kṛishṇā, on which the town Banavāsi is situated.

Baragaon—Nālandā, seven miles north of Rājgir in the district of Patna. Nāgārjuna, the celebrated author of the *Mādhyamika Sūtras*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India.

Barāha-chhatra—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devi, the mother of Buddha. Viṣṇu is said to have incarnated here as the boar. It was also called Byāghrapura. See Basti.

Barāha-Kshetra—1. Kokāmukha. 2. Barāha-kshetra; in the district of Purnea in Bengal, on the Triveni above Nāthpur, sacred to Varāha, one of the incarnations of Viṣṇu. Same as Barāmola.

- Barākar**—The river Rājupālka near Giridih in the district of Hazaribagh, Behar and Orissa Province. Trimbhaksgrāma was situated on this river; it was near Pareopath Hill, (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).
- Barāmula**—1. Barābāmula. 2. Barābhakhetra, in Kashmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishnu is said to have incarnated as the boar.
- Barhi**—1. The Kakastā. 2. Kakasthā, a rivulet which flows into the Chhotā Gandak, 8 miles below Kasā.
- Barī-Doab**—Between the Rāvi and the Sutlej. It comprised the ancient country of Parvata.
- Batinda**—Barendra, a part of the district of Malda, in which Pāṇḍuś (Pundravardhana) is situated, it appertained to the ancient kingdom of Pāṇḍra.
- Barnā**—The river—1. Baruā. 2. Baranā, in Benares.
- Barnagar**—1. Badapura. 2. Anandapura of Hiuen Tsang, 117 miles to the north-west of Balabhi in Guzerat. Same as *Badanagara*.
- Barnāwa**—Bārāwata, nineteen miles north-west of Mirat, where an attempt was made by Dhuryadhana to burn the Pāṇḍavas.
- Barosch**—1. Bhṛigu-khetra. 2. Bhṛigu-śrama. 3. Bhṛigu-kachhha. 4. Bharu-kachhha. 5. Barygaza of the Greeks; it was the hermitage of Bhṛigu Rishi.
- Baroda**—1. Chandanavata. 2. Batapadrapura, in Gackwar territory.
- Barshān**—1. Barsān. 2. Brishabhānupura, in the district of Mathurā, where Rādhikā was brought up after her removal from Aśtīgrāma (now called Rāval), her birth-place.
- Bassein**—1. Basyā of the Kanheri inscriptions. 2. Basika. 3. Basikya.
- Bastī**—Koli, the kingdom of Buddha's maternal grandfather Suprabuddha, forming a portion of the modern district of Basti in Oudh. See *Barāha-chhatra*.
- Basudhārā**—The source of the Alaknandā, about four miles to the north of Badrināth, near the village Manā.
- Basukūṇḍa**—Kūṇḍagāma of the Jainas, the Kotigāma of the Buddhists, a suburb of Vaiśālī, where Mahāvīra was born.
- Bāthānī-Hill**—1. The Goratha hill of the *Mahābhārata*. 2. Godhana-giri, ascending which Bhīma, Arjuna and Krishna saw the beautiful capital of Jarāśandha, five or six miles to the west of old Rājagṛha.
- Bati**—Same as *Heyl Island*.
- Batrak**—1. The river Betravati. 2. The Britraghat. 3. The Bātraganī, a branch of the Sābhramatī (Sāhramatī), in Guzerat.
- Bavan**—Mārttāṇḍa, about five miles north-east of Islamabad in Kashmir; it is the birth-place of the Sun-god. It contains the celebrated springs called Vimsā and Kamalā. It is also called Martan. Bavan is a corruption of Bhavan.
- Bay of Bengal**—Mahodadhī.
- Beas**—1. The river Bipāsā. 2. The Arjikeya. 3. The Ursājirā. 4. The Hypasis. 5. The Hypanis of the Greeks, in the Punjab.
- Beder**—1. Bidarbhapura. 2. Kundinanagara, in the Nizam's territory; it was the ancient capital of Bidarbha.
- Belgaum**—1. Sugandhāvartī. 2. Saundatti. 3. Renugrāma, in the Bombay Presidency.
- Bellari**—Balahari, south of the river Taṅgabhadra.
- Beluchistan**—Bāloksha.
- Benares**—1. Bārānaśī. 2. Kāśī. 3. Abimukta. Kāśī was originally the name of the country and Bārānaśī was its capital.

- Bengal**—1. Baṅga. 2. Gaṇḍa, from its capital of the same name near Mālda. The Pāla Rājās from Bhūpāla *alias* Go-pāla to Śhīrapāla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era, and the Sena Rājās from Virasena to Lakṣmanāya or Surasena reigned from 994 to 1203 A.D. According to some authorities Ādisura ascended the throne of Gaṇḍ in 732 A.D. The celebrated Vāchaspati Miśra and Bhavadēva Bhāṭṭa were ministers of Harivarmanadeva in the 11th century A.D. The poet Jayadeva, author of the *Gīta-Govinda*, and the lexicographer Halāyudha flourished in the court of Lakṣmanā Sena in the twelfth century.
- Bengl**—1. Bṛṅgipattana. 2. Anṭhranagara (*Dakṣiṇamā-ṇagara*, ch. VII), the capital of Andhra, situated on the north-west of Elur lake, between the Gadāvari and the Kṛishṇā.
- Betar**—1. Bīdarbha of the Purāṇas. 2. Dakṣiṇa Kosala of the Buddhist period. 3. Bhāma. Its capital were Kṇḍinānagara (Beder) and Bhājakāṭapūra (Bhojpur near Bhilsa).
- Berawal**—1. Somanātha. 2. Devapattana. 3. Prabhāsa, in Kāthiāwar.
- Berawal-Pattana**—Anāḍla-pattana in Kāthiāwar, founded by Vamśarāj in the eighth century. It is also called Pattana and Anahila.
- Berulen**—Sivāhaya, seven miles from Dowlatabād (Devagada), it contains the temple of Chaturmukha or Ghṛishīnātha, one of the twelve great Lingas of Mahādeva. It is also called Ellora, celebrated for its caves. See Ellora.
- Bai**—The river Vidiā, which joins the river Betwā at Bhilsā or Bēsnagara.
- Baśāḍ**—1. Bāśā. 2. Bāśā-ṇḍhātra of the Purāṇas. 3. Bāśāli of the Buddhist period. 4. Kāṇḍagāma. 5. Bāniyagāma. 6. Kūṇḍapura. 7. Bāniyagrāma. 8. Kṣatriya-kūṇḍa of the Jains, in the district of Mazāilpur (Tahut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gāṇḍak. Bāśāli was the name of the country as well as the capital of the Vṛjīs (Vajjis) or Lichchhavis, who flourished at the time of Buddha who resided here for some time.
- Bāśāli**—Same as Bāś.
- Bēsnagar**—1. Bēdisagiri. 2. Chetīya or Chetīyagiri or Chetīyanagara. 3. Bēsnagara (Vēssanagara) of the *Mahābhārata*, 3 miles to the north of Bhilsa (Bīdisā) in the kingdom of Bhopāl, where Asoka married Devī and by her he had twin sons, Ujjenīya and Mahīnda, and afterwards a daughter Saṅghāmītā. See Sāñchi.
- Besuli**—The river Bēdasmṛitī, in Malwa, a tributary of the river Sindh.
- Bethia**—To the east of Gorakhpur and south of Nepal and to the north-west of Motibari. It is perhaps the ancient Bethadīpa.
- Betwa**—The river Betravatī in Malwa.
- Bayt Island**—The island of Śākhadīdhāra, situated at the south-western extremity of the gulf of Cutch. Viṣṇu is said to have destroyed a demon named Śākhāsura at this place.
- Berwada**—Bijīyavada (Vijīyavada), on the river Kṛishṇā. It was the capital of the Eastern Chalukyas.
- Bhaderasā**—Same as Nandīgāon, the ancient Nandigrāma of the *Rāmāyaṇa*.
- Bhaderiyā**—1. Bhaddīya. 2. Bhādīya of the Buddhists. 3. Bhadrīka of the Jains, eight miles to the south of Bhagalpur in Bihar. It was the birth-place of Viśākhā, the celebrated female disciple of Buddha.
- Bhagalpur**—1. The country about Bhagalpur in the province of Bihar was called Aṅga. 2. Karnapura.
- Bhaḡu**—The river Kapivati of the *Rāmāyaṇa*, a tributary of the Rāmagaṅgā in Oudh.
- Bhāirav ghāṭ**—Jahnu-āśrama, or the hermitage of Jahnu Muni, in Garwal below the Gāṅgotri, where the Bhāgirathī unites with the Jāhnavī.
- Bhandak**—According to tradition Bhandak lies 18 miles north-west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadrāvati. See also Bhātala and Bhilsā.

Bhaṭṭala—Bhadraṭṭi, ten miles north of Warma in the Central Provinces, the capital of Rājā Yuvānśa of the *Jaimini-Bhadrata*.

Bhātgaon—Bhaktapura, the former capital of Nepal.

Bhāt-kull—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol. LII, (1923), p. 263). See Bhojapur.

Bhavan—See Bavan.

Bherāghāṭ—Bheigū-tirtha, twelve miles west of Jabbalpur.

Bhilsā—Bhilsā in Malwa. It was the capital of ancient Daśārṇa. The Bhilsa tope are supposed by Fergusson to belong to a period ranging from 250 B.C. to 70 A.D.

Bhīmā—The river 1. Bhīmarathī. 2. Chaudrābhāgā, a branch of the Kṛishṇā. It is also called Bhīmarathā.

Bhīmasāhikara—Dākini, at the source of the Bhīmā, north-west of Poona.

Bhīmala—Srināla of the *Skanda Purāṇa*, fifty miles west of Mount Abu.

Bhojapur—1. The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kuṇḍinapura and Bhojakatapura (compare the *Harivaṇśa* and the *Raghuvamśa*). Bhojapura, containing the celebrated tope known by the name of Pipaliya Bijoli Topes, six miles to the south-east of Bhilsā in the kingdom of Bhopāl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukmiṇī, beyond the Nerbuda, after he was defeated by Kṛishṇa. See Bhāt-kull. 2. Near Durnāon in the district of Shahabad in the province of Bengal. Rājā Dulpāt of Bhojapura (near Durnāon), who was a descendant of the ancient Rājās of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Rājā P. rtaṇ was executed by Shah Jahan, while the Rānī was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pocket and Palamau* in *JASB.*, 1871, p. 11; *Ain-i-Akbari*, vol. I, p. 513). Jayadeo Shah emigrated from Ujjayini and established himself at Bhojapura; he had three sons, Deo, Dalla and Pertap. Dalla (or Dulpāt of Blochmann) was the ancestor of the Rājās of Durnāon. The *Nara-rāma*, evidently a Mahomedan structure, is the only ancient building at this place.

Bhojapura Hills—1. Nichai-giri of Kālidāsa's *Meghadūta*. 2. Nichātksha, which is a low range of hills to the south of Bhilsā, in the kingdom of Bhopāl, extending up to Bhojapura.

Bhokardhan—Bhogavardhana, in Aurangabad of the Nizām's dominions, on the western boundary of Berar (*Mārkandeya Purāṇa*, ch. 57, *Indian Antiquary*, vol. LII (1923), p. 263).

Bhoṭan—1. Bhoṭāga. 2. Bhoṭanta.

Bhopāla—See Bhupāla.

Bhupāla—The kingdom of Bhupāla or Bhopāla was the ancient 1. Daśārṇa. 2. Bhojapāla; its ancient capitals were Chsityagiri and Bhilsā. Bhopāla is a contraction of Bhojapāla, a name said to have been derived from Rājā Bhoja of Dhār.

Bhuvaneśvar—1. Ekāmrakāṇana. 2. Harakṣetra. 3. Kāṇḍa-nagari. 4. Gupta-kāsi in Orissa; it was founded by Rājā Yayāti Keśari in the latter part of the fifth century.

Blānā—1. Sripātha. 2. Pathayampuri of the inscriptions, in Rajputana, ninety miles east of Jaipur.

Bias—Same as Boas.

Bihar—I. 1. Magadha. 2. Kikāṭa. Its ancient capital was Girivraja or Rājagriha (Rājgir) at the time of the *Mahābhārata* but the seat of government was removed to Pāṇḍiputra by Udayāśva, grandson of Ajātaśatru. II. The town of Bihar in the district

of Patna was anciently called 1. Udanāpura. 2. Odantapara. 3. Danāpura. 4. Udantapara. 5. Prishtha Champā. It was sometimes the capital of the Pāla Rājās of Bengal.

Bijayanagar—1. Padmāvati. 2. Padmapura. 3. Bīdyānagara, at the confluence of the Sindh and Pārā in Malwa. It was the birth-place of the poet Bhavabhūti. The scene of the *Mālati-Mādhava* has been placed at Padmāvati, which, however, is supposed to be Ujjain (see Ujin). 4. Hampi on the river Tungabhadra (see Bijayanagara). 5. Bijayapura of the *Pecanodāta*, which was the capital of the Sena Rājās of Bengal, situated near Godāgāri on the Ganges in the Rajshahi division of Bengal.

Bijayanagara—I. Bīdyānagara on the river Tungabhadra, thirty-six miles north-west of Bellari. The kingdom of Bijayanagara was called Karnāta. II. 1. Padmāvati. 2. Padmapura. 3. Bīdyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa. It was included in the ancient kingdom of Bidarbha.

Bijnor—It was called Bhavanagbat before its name was changed into Bijnor during the reign of Aurangzeb. It is forty miles from Sirhind.

Bilāspur—Thirty-three miles north of Saharanpur. The district of Bilāspur was 1. Kura-jāngala of the *Mahābhārata*. 2. Srikantha of the Buddhist period.

Bindhyāchal—I. The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range, was the Pāripātra or Pāriyāstra of the *Purāṇas*. The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata, and the range which joins the Pāripātra, the Riksha Parvata, including the portion near Bindhyāchala in the district of Mirzapur, was called Suktimāsa. II. Bindhyāchala, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāini, appertained to the ancient city of Pampāpura.

Bindubāini—1. Bindhyāchala. 2. Pampāpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See Bindhyāchal.

Bindu-sara—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bhagiratha is said to have performed asceticism to bring down the goddess Gaṅgā from heaven.

Bipula Giri—1. Chaityaka giri. 2. Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna.

Bishengāṅgā—The river Alakānandā in Garwal, on which Bādarikāśrama is situated.

Bishnumali—The river Kosavati, in Nepal.

Bishnu-Prayāga—At the confluence of the Alakānandā and the Dauli (Dudh-Gaṅgā). It is one of the five (*Pāñcha*) Prayāgas.

Bisva—The river Buvā in Oudh; see Dohthi (*Hāgavata P.*, v, 19).

Blīvāmitrā—The river Blīvāmitrā of the *Purāṇas* in Guzerat, on which Baroda is situated.

Blībhā—Bītabhayapatana, eleven miles south-west of Allahabad. It was an ancient Buddhist town. This identification is doubtful. Its ancient names were 1. Bichhi. 2. Bichhi-grāma.

Blīhoor—1. Vālmiki-śrama. 2. Pratiśthāna. 3. Utpalāranya. 4. Utpalāvata-kānana, fourteen miles north-west of Cawnpur, on the river Ganges. It was the capital of Rājā Uttānapāda, father of the celebrated Dhruva; and the hermitage of Vālmiki, the author of the *Rāmāyana*.

Bizagapatam—Bālākṣa patana, in the province of Madras.

Bixanagrām—Bijayanagara, in the Bizagapatam district of Madras, visited by Chananya.

Black Pagoda—Same as Kanarak.

Bodh-Gayā—1. Uruvilva. 2. Buddha-Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrasana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakunda to the south of the temple is said to be the ancient Muchi-linda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.

Bokhara—1. Blaskhara. 2. Sogdiana; it was conquered by Lalitāditya, king of Kashmir (*Rajataranginī*, ch. IV). 3. Pashkara of the *Matsya Purāṇa* (ch. 120, v. 44). 4. Jambuk of the Iranians; it is the same as Yama Koti of the Hindu Astronomy (see my *Rasātala* in the *I H Q.*, vols. 1, II).

Bolan—Bhalānasah of the *Rig Veda*.

Bolar—Same as Wular lake.

Brahma-giri—1. That part of the Western Ghats in which the river Godāvari has its source. 2. The Kāveri also rises from a mountain called Brahma-giri in Coorg.

Brahmakunda—The kunda from which the river Brahmaputra issues; it is a place of pilgrimage.

Brahmaputra—1. The river Nalini. 2. The Lohitya. 3. The Brahmanada. 4. The Andamana. 5. The Brahmaputra.

Brahmayoni—1. The Brahmayoni hill. 2. The Kolāhala Parvata. 3. The Kolāchala. 4. The Gayasiraha. 5. The Udayana Parvata. 6. Munḍapriṣṭha. 7. The Gayasira of the Buddhists, in Gayā. See, however, Kalubā. On the site of Asoka's stūpa on the top of the hill, the Hindus have now built the temple of Chandi.

Brindāban—Vrindāvana, in the district of Mathurā, the scene of Kṛṣṇa's early life.

Bṛingh—Aśokhoda-nadi near Aśokhavat in Kashmir.

Buḍa-Rāpti—1. The river Bāhūdā. 2. The Dhabalā. 3. The Sūlāprasthā. 4. The Arjuni, a feeder of the Rāpti in Oudh. Same as Dumelā.

Buddhakunda—The Muchilinda tank in Buddha-Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see Mucharim.

Budhain—Bodhavana, about six miles north of Tapoban in the district of Gayā.

Bulandshahr—1. Haraga. 2. Uchehanagara, in the Panjab near Delhi.

Bundelkhand—The whole of Bundelkhand was anciently called 1. Chedi; 2. Jejabhukti; 3. Mahoba from the town of that name or Mahotsavanagara; 4. Dāhala; 5. Magdala.

Burma—1. Suvārabhūmi. 2. Brahma-deśa.

Buxar—1. Badaḡarbhapuri. 2. Siddhāsrāma, the hermitage or birth-place of Vāmana Deva, one of the incarnations of Viṣṇu, near the junction of the Thorā and the Ganges. 3. Viśvāmītra-śrāma, the hermitage of Viśvāmītra, where Tāḡakā was killed by Rāmacandra. 4. Byāghrasara, from a tank near the temple of Gourīśākhara in the town. 5. Byāghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a field near the village called Kathkoulī or Kaithouli, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hījri 1177.

Bypar—The river Utpalāvati in Tinnevely. Same as Baippar.

C.

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khosapes (Kunar) and the Indus, formed what was called the Gandharvadeśa of the *Rāmāyaṇa* and the Gandhāra of the *Mahābhārata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the *Enakhol* country. Its ancient capital was *Pushkalivati* (modern *Hashtnagar*, eighteen miles north of *Peshawar*) and its second capital was *Purnabapura* (modern *Peshawar*).

Cachar—*Hiramba*.

Caggar—1. The river *Pāvan*. 2. *Sarasvati*, which formerly flowed through the bed of the Caggar in *Kurukshetra*. It is also called *Ghaggar* or *Geggar*. It was incorrectly identified with the *Drishadvati*. See *Ghaggar*.

Calcutta—The name of *Calcutta* is derived from 1. *Kālīghāt*. 2. *Kālī-pitha*, one of the *Pithas*.

Callout—*Dharmapattana*.

Canara—South Canara was called 1. *Tulnaga*. 2. *Tuluva*. North Canara was called 1. *Banayāsi*. 2. *Krañchapura*.

Candahar—1. The "New *Gandhāra*," where the begging pot of *Buddha* was removed from *Kanishka's* dagoba at *Peshawar* (the true "*Gandhāra*") and is still said to be preserved by the *Mussalmāns*. 2. *Harakhsiti* of the *Zendavesta*. 3. *Haraustati* of the *Behistun* inscription. 4. *Arachosia*. 5. *Sankuta*.

Carnatic—The part of the *Carnatic* which lies between *Ramanad* and *Seringapatam* was called *Karnāṭa*.

Caspian Sea—1. *Vārūpa-hrds* of the *Mbh.* (*Udyoga*, ch. 97), which is a corruption of *Vohrakāna* of the *Avesta*. 2. *Kshīrasāgara* of the *Rāmāyana* (*Uttara*, ch. 23), which is a corruption of the Sea of *Shirvan*. 3. *Sarā-sāgara*, which is a corruption of the Sea of *Sarain* (see my *Rashtat* in the *I.H.Q.*, vol. I, II).

Central Asia—1. *Sāka-dvīpa*, the country of the *Sakas*. 2. *Taittiri*. 3. *Kasātala*. 4. *Pātāla*. Same as *Tartary*.

Central Provinces—The eastern portion of the *Central Provinces* was called *Mahā-Kosala* or *Dakṣiṇa-Kosala*.

Ceylon—1. *Sigghala*. 2. *Lpūka*. 3. *Ratna-dvīpa*. 4. *Tāmraparai*. 5. *Sorandvīpa*. 6. *Pārasamudra*. 7. *Palasamudra* of the *Periplus*.

Chakranagar—*Ekachakra* of the *Mahābhārata*, sixteen miles south-west of *Itawa* in the *United Provinces*.

Chakra Tirtha—1. In *Kurukshetra*. 2. In *Prabhāsa* in *Guzarat*. 3. Six miles from *Tryambaka*, which is near the source of the *Godāvari*.

Chaila—*Sūmala-dvīpa* of the *Purāṇa*, bounded by the *Chrita* or the *Erythraean Sea* (*Variha P.*).

Chambal—The river *Charnapvati* in *Rajputana*.

Chander—*Chandradityapura*, in the district of *Nasik* in the *Bombay Presidency*.

Champānagar—1. *Champāpuri*. 2. *Champā*. 3. *Mālini*. 4. *Champā-Mālini*. 5. *Kāla-champā*, near *Bhagalpur* in the province of *Bihar*; it was the capital of *Aṅga*, the kingdom of *Lomapala* of the *Rāmāyana* and *Karna* of the *Mahābhārata*. It is also associated with the story of *Behula* and *Nakulandara*.

Champā-nālā—The *Champā Nadi* on which *Champā* was situated.

Champāraṇ—1. *Champāranya*. 2. *Champākāranya*, in the *Patan* division.

Champauti—1. *Champā-tirtha*. 2. *Champāvati*, the ancient capital of *Kundūn*.

Chanda—1. *Lokāpura*. 2. *Chandrapura*, in the *Central Provinces*.

Chāndan—The river 1. *Chandrāvati*. 2. *Andanatis* of *Arrian*. 3. *Chandani*, in the district of *Bhagalpur*.

Chanderi—1. *Chodi*. 2. *Tajpur*. 3. *Chandrāvati*, the capital of *Sisupala* of the *Mahābhārata* in *Malwa*. But see *Teor*.

Chandī-Pāhāḍ—*Nīla Parvata*, a part of the *Hemidwar* hills near *Haridwar*.

Chāndmāyā—Same as *Chāndni*.

Chāndriā—Champānagara, about twelve miles north of Bogra and five miles north of Mahāsthāpanagar, in the district of Bogra in Bengal. It was the residence of Chand Sadagar of the *Manxār Bhāṣā*. But see Champāpurī in Part I of this work.

Chandrabhāgā—1. Konārka. 2. Palma-śhetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Konārka.

Chandrabhāgā Lake—The Loktya-sarovara, the source of the river Chinab.

Chandragiri—1. Near Bellagola in Mysore not far from Seringapatam, sacred to the Jains. 2. The river Payasvini in the South Kanara district, Madras Presidency.

Charsuddah—Same as Hastanagar; ancient Pushpadavati.

Chaul—Champavati, 25 miles south of Bombay; it is the Semylla of the *Periplus of the Erythraean Sea*.

Chausā—Chyavana-āśrama, in the district of Shahabad in Bihar; it was the hermitage of Rishi Chyavana.

Chaotang—The river Drishadvati, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chitang.

Chayenpur—Chandapura, five miles to the west of Bhabuā, in the district of Shahabad in Bihar. It was the residence of Chanda and Munda of the Chaprī.

Chenab—1. The river Aikā. 2. The Anasos of the Greeks. 3. The Chandrabhāgā. 4. The Chandrikā. 5. The Marudpādhā. 6. The Sitā, in the Panjab.

Chhatāṣṭak—The name means 'thirty-six forts.' 1. Dākṣiṇa. 2. Desarena. Region of the *Periplus*. 3. Mahā-Kośala. 4. Dakshina-Kośala. Same as Gondwana.

Chhoṭa-Gandak—1. The river Ajitavati. 2. The Hiranyavati, on the north of Kusinagara where Buddha died.

Chhoṭa-Nāgpur—1. Munda (*Vidyā Parāṇa*). 2. Jhārahanda (*Chaitanya-charitāmṛta*). 3. Kokrah of the Mahomedan historians. The Mughals of the present day reside particularly in the district of Ranchi in the Chhoṭa (Chotiā) Nāgpur division.

Chidambaram—1. Chittambalam. 2. Svetāmbaram, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.

Chikakol—1. Srikanakali. 2. Srikanakola, in the Northern Circars.

Chilanka—Chyavana-āśrama, on the Ganges in the Rai Bareilly district.

China—1. Mahāchīna. 2. Chīna.

Chinab—See **Chenab**.

Chirand—Six or seven miles to the east of Chapra, in the district of Saran on the Saraju. It has been identified by Dr. Hony with the ancient Vaiśālī. The ruins of an ancient "fort" exist at this place on the bank of the Saraju, which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirand was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Kṛṣṇa for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini-Bhārata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Mozaffar Hossain Shah in 909 A.D., corresponding to 1503 A.D. (909 + 622 - 28 = 1503). The hermitage of Chyavana and a small tank called Jīsh-Kundu (said to be the Brahma-Kundu of the *Chirand-Mahātmya*) are also pointed out. The name of Chirand itself, that is, Chir (*Chand*) means a portion cut off and *And* which is evidently a corruption of *Ananda*, and the tradition about the sawing of Mayuradhvaja's son, seem, however, to point that it was at this place that the tower of Kāṭyāgāra was built by the Licchavis of Vaiśālī over half the body of *Ananda*, the disciple and cousin of Buddha after his death. Figures of Buddha and of the Buddhist period have been found at this place. Chapra is still called Chiran(d)-Chhāprā on account of the celebrity of Chirand. The other half of *Ananda*'s body was

enshrined by Ajātasatru, king of Magadha, at Pātāliputra in a relic stūpa which, according to Dr. Waddell, was near Bhikūpāhārī at Bankipur (Dr. Waddell's *Excavations at Patliputra*, p. 86).

Chital-Mandārpur—Sāndhya āśrama; the hermitage of Rishi Sāndhya in the district of Faizabad in Oudh.

Chitang—See **Chautang**.

Chitral—Bolor.

Chitrang—See **Chautang**.

Chitrasthī—The river Chitrasthī, a tributary of the Northern Pennar.

Chittagong—1. Chattala. 2. Phullagrāma.

Chittar—The river Tāmaraparā in Tinnevely is formed by the united stream of the Tāmaravarī and the Chittar.

Chittuola—The river 1. Chitropālā. 2. Chitrapālā, a branch of the Mahānadi.

Chukā—1. The river Māhni. 2. The Empress of Megasthenes, in Oudh. The hermitage of Kaṇva was situated on the bank of the river, thirty miles to the south of Hardwar. It falls into the Sarayū fifty miles above Ayodhyā.

Chukki—The river Satadour of the *Big-idea* which joins the Bias after that stream enters the plain; it is not the Satlej.

Chuli Mahesvara—Same as 1. Mahes. 2. Mahesvara.

Chunar—1. Charapādrī. 2. Chandepādrī in the district of Mirzapur (U.P.). The fort of Chunar was built by the Pāla Rājās of Bengal. The portion of the fort called Bhattachari's palace is said to have been originally the hermitage of Bhattachari, the disciple of Vasurāta and author of the *Vairāgya Śataka*.

Circars—Included in the ancient Kāśmīra. The southern portion of the Northern Circars was called Mohana-deśa.

Coimbatore—1. Kōṅga-deśa. 2. Kōṅga-deśa.

Coleroon—The river Karmūṭā, a branch of the Kāverī.

Colgong—Duryāsā-āśrama; the hermitage of Rishi Duryāsā was situated on a hill at the distance of two miles from Colgong in the district of Bhagnipur in Bengal. Kalahāṣṇa (Colgong) is said to be a corruption of Kalahagrāma, as the Rishi Duryāsā was addicted to *kālaka* (quarrel).

Comilla—Kamallīga. 2. Komala, in Tipāra.

Comarin—1. Kumārī. 2. Kumārīkā. 3. Kanyā-Kumārīkā. 4. Kanyā-tīrtha.

Conjeveram—1. Kāñchipura. 2. Kāñchi, in the province of Madras, it was the capital of 1. Chola. 2. Drāviḍa. 3. Tondā-maṇḍala. 4. Tondā-maṇḍala, which extended from Madras to Seringapatam and Cape Comorin. Saṅkarācārya died at this place.

Coorg—1. Kolagiri. 2. Kōḷagu. 3. Kōḷa-deśa. 4. Matsya-deśa. 5. Kōlvagiri. 6. Koragiri, a country in the Malabar coast.

Coromandel—1. Chola. 2. Drāviḍa. 3. Malakūṭa, between the rivers Kāverī and Kṛishṇā; its capital was Kāñchipura. Coromandel is the corruption of Cholamandala.

Cutch—1. Audumbara. 2. Kachchha. 3. Marukachchha. 4. Aavakachchha. 5. Udmabara; its ancient capital was Kotesvara or Kachchhasvara.

D

Dabhol—Darbhavati in Guzerat.

Dalkisor—1. The river Dvārīkeśvari. 2. The Dvārīkeś, a branch of the Ruparāyāra near Bishnupur in Bengal.

Dalmā—Dālbhya-āśrama on the Ganges in the Rai Bareilly district; it was the hermitage of Rishi Dālbhya.

Dāmudā—1. The river Dāmdara. 2. Dharmodaya, in Bengal.

- Dandabhāṅgā**—A small river near Puri in Orissa called 1. Bhārgavi. 2. Bhāgi.
- Danura**—The river Baitarāṇī, on the north of Bassein, brought down to the earth by Paruśurāma.
- Dardisān**—Darada, a country between Chitral and the Indus; it was a part of Udyāna.
- Darjiling**—Dur, a village; a temple of Mahādeva called Durjayalīṅga is situated at this place.
- Dairān**—The river Dairāna, which rises in Bhopāl and falls into the Betwa.
- Datot**—Dasapura in Malwa. Same as Mandasar.
- Dauli**—The Daudh-Gaṅgā, a branch of the Alakānsudā.
- Deccan**—1. Dakṣiṇāṭya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Āryāvarta. It was the Dakṣiṇabades of the Greeks and Dakṣiṇāpatha of Bhavabhūti and the Purāṇas.
- Deṅg**—1. The river Devikā, a tributary of the Rāvi on its right bank in the Panjab. 2. Dirghapura, in the territory of Bharatpur.
- Delhi**—Old Delhi was 1. Indraprastha. 2. Khāṇḍavaprastha. 3. Bṛihaspatha. 4. Dehali, the capital of Yudhisṭhira, it is still called Indrapat. The *Purāṇakūṭa*, or the old fort, is still pointed out as the fort of the Pāṇḍavas. It includes a portion of the pargana Tilpat (ancient Tilaprasṭha), one of the five villages demanded by Yudhisṭhira from Duryodhana. By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Tuglakabad—the Delhi of Ghiyasuddin Tuglak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans, which was called Yoginipura according to Chānd Bardai. The old Hindu city is situated at a distance of five miles from Indraprastha or Indrapat. It is said to have been founded by Rājā Dīnu, and it was the capital of the Tomar king Anāga Pāl and his descendants and also of the Chohan king Bīśān Deva and his great grandson Prithvirāja. It contains the celebrated Iron Pillar set up by Rājā Dhava in the fourth century of the Christian era (*JASS*, vol. VII, p. 629) to commemorate his victory over the Bāṇās of the Panjab, but according to Dr. Bhanu Daji (*Revised Inscription on the Delhi Iron Pillar at Kutub Minar*), the inscription does not contain the name of Dhava at all, but it shows that the pillar was constructed by one Chandra Rājā, at the end of the 5th or beginning of the 6th century A.D., and he further says that the translation of the inscription in *JASS*, vol. VII, pp. 629-31 is incorrect. The inscription has now been correctly read and translated by Mr. Vincent A. Smith. The pillar was erected by Kumara Gupta I, son of Chandra Gupta II (Vikramāditya) in 415 A.D. (*JRAS*, 1897, p. 8). The pillar is now situated in the quadrangle of Prithvirāja's *Yajñakūṭa*, called Bhoothānā by the Mahomedans. It also contains the ruins of a fort called Lālkoṭ built by Anāga Pāl II in 1060 A.D.; the temple of Yogamāyā worshipped by the Hindu emperors; the Kutub Minar, the highest tower in the world, built by Kutub-uddeen, the first Mahomedan emperor of Delhi, in 1193; the beautifully decorated tomb of Altamash; and the Alai Darwazā or the gate of Alla-ud-din, built in 1310 A.D. Delhi appears to have been deserted after the fourth century, but peopled again by Anāga Pāl II after the conquest of Kanauj by the Rathors. Prithvirāj, the last Hindu king of Delhi, was defeated and taken prisoner and put to death by Mahomed Ghori in 1193, and the Hindu city of Delhi became the capital of the Pathan kings, Kutub-uddin and his successors. Kutubuddin Iltut and Altamash lived at Prithvirāja's fort (Lālkoṭ) from 1191 to 1236. Ghiyasuddin Balhan built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspore near Humayun's Tomb and the Deenpānā Fort. Kalkobad, his grandson, built a palace at Kelkheri or Gunglukheri. Alla-uddin built the town and fort of Secree, containing the Kutub Minar (*JASS*, 1847, p. 971). There are two of Aśoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotilā of Feroz Shah, where it was removed by him from a place near Seughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor.

Deobund—Dvalta-vaṇa, in the Saharanpur district, United Provinces, two miles and a half to the west of the East Kālmāñ, where Yudhiṣṭhira resided with his brothers during his exile.

Deoghar—Same as **Baidyanāth**.

Devā—The river Devikā, a name of the Sarayu in Oudh.

Devalvāra—In the Central Provinces: traditionally it was Kundinapura, the ancient capital of Bidarbha. Bedar is also said to be the ancient Bidarbhapura or Kundinapura.

Dova-Prayāga—At the confluence of the Bhāgirathī and the Alakānandā; it is one of the five (*Pañcha*) Prayāgas.

Devī-Pāṭan—Forty-six miles north-east of Gonda in Oudh. It is one of the Pithas where Śaī's right arm is said to have fallen.

Dhār—Dhārānagara in Malwa, the capital of Rājā Bhaja.

Dharanikota—See **Amarāvati**.

Dhārāvāt—In the district of Gaya, sub-division Jahanabad, where the Ganapati monastery was situated on the Kunwa hill, visited by Hsien Tsiang.

Dharmapur—Dharmapura, north-east of Daman and north of Nasik.

Dharmāranya—I. 1. Dharmapattana, 2. Dharmāranya of the Buddhist records, visited by numerous pilgrims, four miles from Buddha-Gayā. II. Portions of the districts of Ghazipur, Ballia and Jaunpur were known by the name of Dharmāranya (see **Ballia**).

Dhaubar Lake—Nandikunda, the source of the river Sābarmati, twenty miles north of Dhangarpur, in Guzerat.

Dhauri—The Dhavali hill, near Bhuvaneśvar in Orissa, which contains an inscription of Aśoka.

Dhikuli—Bairāṣapattana, the capital of Govisana, in the district of Kumaon.

Dhopāp—Dhotaṣṭhā on the Gauri, eighteen miles south-east of Sultanpur in Oudh, where Rāmachandra is said to have been absolved of his sin for killing Ravana, who was a Brāhmana, by bathing in the river there. Rāmachandra is also said to have expiated his sin of slaying Ravana at Hattis Haran (*Hatyā-harana*) near Kalyānamath, twenty-eight miles south-east of Hardoi in Oudh, where he bathed on his return from Laṅkā. The Kaṣṭhāriṇi Ghāt at Munghyr is also counted as one of the ghāts where Rāmachandra expiated his sin.

Dhosi—Dhyabana-āśrama, six miles south of Narol, in the territory of Jaipur, where the eyes of the Rishi Dhyabana were pierced by Sukanyā, a princess of Anupadesa, whom he afterwards married.

Dhumetā—1. The river Dhabalā. 2. The Bāhadā. 3. The Arjunī. 4. The Sītāprastha. 5. Saitabāhinī, a feeder of the river Rāptī in Oudh. Same as **Buḍa Rāptī**.

Diamond Sands—Amarāvati, about eighteen miles to the west of Bejwada, on the Krishna. It is celebrated for its Sūpa known as Purvaśālin Saṅghārāma.

Dibhal—Darbhavati, twenty-six miles south-west of Bulandshahr.

Dildarnagar—Akhaṇḍā, twelve miles south of Ghazipur.

Dinaipur—It appertained to the ancient Pundra-dola.

Dindigala—1. Timiṅgila of the *Mahābhārata*. 2. Tangala and Taga of Ptolemy, in the district of Madura, Madras Presidency.

Din—Devabandara in Guzerat.

Divar—The island of Dipavati on the north of the Goa island, containing the temple of Saptakoṭīśvara Mahādeva.

Doab (Gangetic)—1. Antraveda. 2. Śaśubhāl, between the Ganges and the Jamuna.

Dokthi—The confluence of the streams Marha and Biwa, in the district of Fyzabad in Oudh, where Dasaratha, king of Ayodhyā killed the blind Rishi's son by mistake. Near it was the hermitage of the blind Rishi Sarvama.

Doonagiri—The Dronāchala mountain of the *Purāṇas*, in Kuruṇḍin.

Dowlatabad—1. Devagiri. 2. Dharagars. 3. Tagara of the Greeks, in the Nizam's territory. It was founded by Bhīllama in the twelfth century. Vopadava, the celebrated grammarian, and Hemādri flourished in the court of Rāmachandra, who was defeated by Alla-uddin, king of Delhi.

Dubāur—Durvāsā-āśrama; the hermitage of Durvāsā Rishi was situated on a hill, seven miles south-east of Rajauli, in the sub-division of Nowādā, district Gayā.

Dvarkā—1. Dvārikā. 2. Dvārāvati. 3. Kuṇasthali. 4. Dasārora, in Guzerat. It was the capital of Kṛishṇa; he founded it after his flight from Mathurā when attacked by Jarā-sandha, king of Magadha, hence he is worshipped there as Rāncbhara-nātha.

E.

Eastern Ghats—Mahendra-parvata.

Edar—Badari of the Buddhists, in Guzerat.

Ekaliṅga—Hārīta-āśrama, the hermitage of Rishi Hārīta, the author of one of the *Saṃhitās*. It is situated in a defile about six miles north of Udaipur in Rajputana.

Elephanta—The island of Gharūpuri or Purī, in the province of Bombay.

Ellora—1. Ubalapura. 2. Elapura. 3. Manimatipuri. 4. Vallūra. 5. Sivālaya. 6. Śaivola. 7. Revāpura. 8. Deva-parvata. 9. Durjisyā. It was the abode of Ibala, a demon, whose brother Vātāpi was killed by Agastya. It is situated near Dowlatabad in Central India. It is also called Berulen (see *Berulen*). Ellora contains the temple of Ghuṣṛīnēsa (Ghṛīṇaśvara), one of the twelve jyotiṣhṅas of Śiva.

Elur—Same as Ellora.

Euphrates—The river 1. Vivriti of the *Garuda P.* 2. Nivriti of the other *Parāṇas*. *Sāṃsala-divipa* or *Chal-dia*.

Eusefzai—Ali-madra of the *Brahmaṇḍa P.* It was included in ancient Gāndhāra and Udyāna; it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river.

Everest—1. Mount Gauri-śaṅkara. 2. Gauri-sikhara, in Nepal.

F.

Fatehabad—Samogar, on the Jamuna, nine miles east of Agra, where Aurangzeb defeated Dara.

Ferozabad—1. Chondwar. 2. Chandrapura, near Agra, where in 1193 Shāhshūddin Ghori defeated Jayachandra, king of Kanauj.

G.

Gadak—Kutaka, an ancient town in Dharwar district, Bombay.

Gaḍ-maṇḍala—It was included in Dakṣiṇa-Kosala.

Gaḍ-Muktesvar—Gaṇa-Muktesvara, on the Ganges in the district of Mirat; it was originally a quarter of the ancient Hastināpura.

Gagāson—Garga-āśrama, on the Ganges, in the district of Rai Bareilly, opposite to Asni.

Gahmar—Gaha-Mura, in the district of Ghazipur (E. I. Railway); it was the abode of Murā, a demon, who was killed by Kṛishṇa.

Gālava-āśrama—The hermitage of Rishi Gālava was situated at a distance of three miles from Jaipur in Rajputana.

Gambhira—A branch of the river Sīprā in Malwa, mentioned by Kālidāsa in his *Meghadūta*.

Gaṇḍak—1. The river Gaṇḍakī. 2. The Śāmagrāmi. 3. The Nārāyaṇī. 4. The Sītā. 5. The Trisula-Gaṅgā. 6. The Callikā.

Gangābal—The lake Uttara-Gaigā, situated at the foot of the Harasankh mountain in Kāśmīr, supposed to be the source of the river Sindhu, which is also called Uttara-Gaigā by the Kāśmīris.

Gangā Lake—Uttara-Mānasa, a place of pilgrimage at the foot of the Harasankh Peak near Nandikeshetra in Kāśmīr.

Gangā-Sāgara—1. The Sāgara-Saigama. 2. Kapildārama, at the mouth of the Ganges where Kapila destroyed the sons of Sagara by his curse.

Ganges—1. The river Gaigā. 2. The Bhāgirathī. 3. The Jāhnavī. 4. The Trirētā.

Gangēsvarī-Ghāt—Sāra-tīrtha in Nepal, at the confluence of the rivers Maradārikā and Rāgmatī. Pūrvati is said to have performed penance at this place.

Gangotri—1. Gaigātrihuta. 2. Gaigotri (Gaigāvatari), the source of the river Ganges in the Rudra Himalaya in Garwal.

Ganjam—Ganjam appertained to the ancient Kāśīga, the capitals of which were Manipura (Mānikapattana), Ganjara and Rājamahendri at different periods.

Gares—See Gurez.

Garo Hills—Towars on the south-west of Assam.

Garwal Mountains—See Rudra-Himalaya.

Gaud—1. Gauda. 2. Lakshmanāvatī. 3. Nivriti. 4. Lekhnauti. 5. Bijayapura. 6. Pundravardhana. 7. Barendra, the ancient capital of Bengal, the ruins of which lie near Māldā at a distance of ten miles. The Rāmakeli fair, which was formerly held at Rāmakeli, a village near Gaud, is held every year at the latter town since the time of Chaitanya. Gaud was situated at the junction of the Ganges and Mahānandā. The Khajeki Masjid, the Daras Mosque and the Dakhil Darwāzā (city gate) were built by Sultan Hussein Shah. The Natun Mosque and Chankooti are built of coloured bricks.

Gauhāti—1. Prāgyjyotishapura. 2. Kāmarūpa. 3. Kāmākshyā, the capital of Kāmarūpa, in Assam. It is one of the Pīthas.

Gauri-Kuṇḍa—At the confluence of the Kedār-Gaigā and the Bhāgirathī, at a short distance from Gaigotri.

Gayā—1. Gayaśrisha. 2. The southern portion of the modern town of Gayā was the ancient Gayā. The present temple of Viṣṇupada was built by Aśvayūbhai, Mahārājā of Indor (1766 to 1784), on the site of an old Buddhist temple; the impression of Viṣṇu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmayoni hill on the southern side of the town was the Gayaśra or Gayaśrisha mountain of the Buddhists. On the site of Aśoka's stūpa on the top of the mountain, the Hindus have built a temple of Chāṇḍī or Sāvitrī. All the temples in Gayā, containing impressions of feet, where the oblation ceremony is performed nowadays, as at Rāmsilā hill and other places, were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya-kuṇḍa near the Viṣṇupada temple was an ancient Buddhist tank. Brahma-sara of the *Mahābhārata* is one mile to the south-west from the Viṣṇupada-temple (*Gayā-mahātmya*). Gayā proper is called Brahma-Gayā; six miles south of it is Bodhi-Gayā or Buddha-Gayā, Rudra-Gayā is in Koṭhāpura, and Lenar in Berar is called Viṣṇu-Gayā. An inscription near the Akashya-Baṭa (the undecaying Baṭian tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr. Bloch's *Arch. Rep.*, 1902, in *Calc. Gaz.*, September 17, 1902, p. 1301).

Gandla—Gokarna, a town in North Canara, thirty miles to the south of Goa.

Ghaggar—The river Pāvani in Kurukshetra, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

Ghāgrā—1. The river Sarayū. 2. The Ghargharā. 3. The Dewā, in Oudh; the town of Ayodhyā is situated on this river.

Gharā—The united stream of the Bias and the Sutlej is called Gharā, but the natives call it Nāl (*JASB*, 1837, p. 170).

Ghazipur—The districts of Ghazipur, Jaunpur and Gah in the United Provinces are referred to the ancient Dharmāranya (see *Halia*). It is a Mahomedan town. It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in the banquetting-hall of which was a deep trench which was used to be filled with rose water when the Nawab and his friends were feasting there. (*Chander's Travels of a Hindoo*).

Giriyak—Same as *Giriyek*.

Girnat—1. Rajvata. 2. Raavataka. 3. Ujjayanta. 4. Girmagura. 5. Udayanta,—the Junagar hill in Guzerat. It was the hermitage of Rishi Dattatraya. Sita was killed by Balarāma at this place. It is also one of the five hills sacred to the Jains, containing the temples of Nemināth and Pārśvanāth.

Giriyek—The Indrakūṭ hill, on the southern border of the district of Patna, ten miles to the south of Bihar (town), comprising the ancient Buddhist village called 1. Giriyek. 2. Ambasagda, on the river Psāchāna. On one of the peaks of this hill is situated what is called Jarisandha-kā-Baithak, which is a Dagoba or *stūpa* (stūpa), erected, according to Hiuen Tsang, in honour of a Batasa (goose). It is Fa Huan's "Hill of the Isolated Rock."

Goa—Gopakavana, in the presidency of Bombay.

Godāvari—The river. 1. Dakshina-Gaṅgā. 2. The Gautami. 3. The Gomati. 4. The Godāvari. 5. The Gautami-Gaṅgā. 6. The Nandā. 7. The Godā. It has its source in the Brahmagiri mountain near the village called Tryambaka. The portion of the river which lies between the confluence of the Pranabā and the Ocean was Mahāsāla of the *Padma Purāṇa* and Mausolos of the Greeks.

Godnā—Gautama-āśrama at Revelganj, seven miles to the west of Chhāprā (see *Ahjar*). The place however appears to have derived its name from the circumstance that Gautama (Buddha) crossed the Ganges at this place after leaving Pāṭaliputra. Godnā is a corruption of Godāna. Rājā Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brāhmin.

Gogā—The river Śulakshinī which falls into the Ganges.

Gogrā—Same as *Ghāgrā*.

Gokarna—1. Same as *Gendia*. II. 1. Śleshmātaka. 2. Uttara Gokarna, two miles to the north-east of Paupatinātha in Nepal on the Bagmati.

Gokul (*Parāna*)—1. Gokula. 2. Braja. 3. Mahāvana, six miles south-west of Mathurā across the Yamunā, where Kṛishna was reared up by Nanda during his infancy. Same as Mahāvana. The name of Braja was extended to Brindāban and the neighbouring villages, the scene of Kṛishna's early life. Gokul or new Gokula which was founded by Dattabāhuchārya is the water-side suburb of Mahāvana which has been identified by Grease with Kilschoras of the Greeks.

Golkonda—Kala-kūṇḍa, about seven miles from Hyderabad in the Nizam's territory. The seat of government was removed from Golkonda to Hyderabad in 1580.

Gomukhi—Fifteen miles north of Gaṅgotri.

Gonḍa—1. Gonardda. 2. Gonanda. 3. Gauda in Oudh, it was a sub-division of Uttara Kosala, the capital of which was Srāvastī. The whole of Uttara-Kosala was called Gauda. Gonḍa is considered by some to be the corruption of Gonardda, the birth-place of Patañjali, author of the *Mahābhāshya*.

Gondwana—1. Dakshina-Kosala (see *Berar*). 2. Mahā-kosala: it includes Wairagarh in the district of Chanda, about eighty miles from Nagpur. It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgavati.

Gondwana Hills—The hills of Gondwana were included in the ancient Riksha-parvata.

Govardhan—1. Mount Govardhana, eighteen miles from Brindāban in the district of Mathurā. It is said to have been lifted by Krishna on his little finger. 2. Govardhanapura of the *Mārkaṇḍeya Purāṇa*, a village near Nadi.

Great Desert—1. Marusthūḥi. 2. Marusthala. 3. Maru. 4. Marubhūmi. 5. Mārava, east of Sindh.

Gujrāt—The district of Gujrāt in the Panjab appertained to the ancient kingdom of Paundra.

Gumbatal—Masura-vihāra in Buner, about twenty miles to the south-west of Maṅglora, the ancient capital of Udyāna.

Gomti—1. The river Gomati. 2. Vāsishthī in Oudh.

Guptāra—1. Gopratāra. 2. Guptahari, on the bank of the Saraju at Fyzabad in Oudh, where Rāmachandra is said to have died.

Gurez—Darstpuri, the capital of Darada, on the north of Kashmir. It may be identified with Urjagunda.

Gurpa-Hill—1. Gurupāda hill. 2. Soḥnāth Peak of the Maḥar hill in Gayā, where Mahākāśyapa died. See *Murkhar*.

Gurudāspur—The district of Gurudāspur was the ancient. 1. Aśtumvara. 2. Udamvara. 3. Dahmeri, in the Panjab. Same as *Nurpur*.

Gutiva—Kāshmanavati, the birth-place of Buddha Karakuchanda, in the Nepalese Terai.

Guzerat—1. Gurjara. 2. Saurāshtra. 3. Surāshtra. 4. Anarta. 5. Lāta. 6. Lāḍa or Lāla. 7. Nāṭaka. 8. Larika of Ptolemy. The south-eastern portion of Guzerat about the mouths of the Nerbuda was called Abhira, the Abiria of the Greeks. In the seventh century, when Hsien Tsiang visited India, the southern parts of Rajputana and Malwa were known by the name of Gurjara, the modern peninsula of Guzerat being then known by the name of Saurāshtra. The Śaka kings of Saurāshtra from Nahapāna to Svāmī Rudra Śah reigned from 79 to 292 A.D. According to Fergusson the Śaka era dates from the coronation of Nahapāna, who was a foreigner (Fergusson's *History of Indian and Eastern Architecture*, p. 150). But the coronation of the fourth Buddhist synod by Kanishka, who was a Kushan (included in the general name of Śaka), was a more remarkable incident of the time than the coronation of king Nahapāna, as it concerned the religion of the whole of India. But Dr. Bhau Daji says "I was strongly inclined to look upon Gaṇḍamiputra as the founder of the Śālivāhana era, but the claims of Nahapāna appear to be much more probable" (*Literary Remains of Dr. Bhau Daji*, p. 85). Dr. Bhagavānlāl Indrajī is of opinion that the Śaka era commencing 78 A.D. was inaugurated by Nahapāna to commemorate his victory over a Śātakarni king, named in honour of his Śaka overlord (*The Western Kshatrapas in JRAS*, 1890, p. 643).

Gwalior—1. Gopūdrī. 2. Gopūchala. 3. Gośrīnga-parvata.



Hagari—The river Bedavati, a tributary of Tungabhadra, in the district of Bellari and Mysore.

Hajipur—The sub-division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1. Biśālā. 2. Biśālā-chhatra. Rāmachandra and Lakshmana are said to have halted at Hajipur on their way to Mithilā at the site of the present temple, which contains the image of Rāmachandra, on the western side of the town.

Hala Mountain—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri.

Halebid—1. Dvārāvati. 2. Dorasamudra. 3. Dvāra-samudra, in the Hassan district of Mysore. It was the capital of Chera under the Hoysala Ballālas in the tenth century.

Harpi—1. Paupā. 2. Bidyānagara in the district of Bellari.

Haramuk—The modern Haramakta or Haramkata in Kashmir, twenty miles to the north of Srinagar.

Hardwar—1. Gāghridvāra. 2. Haradvāra. 3. Kanakhala. 4. Māyāpurī. 5. Māyūra. 6. Haradvāra. Though Kanakhala and Māyāpurī are at present two different towns and distinct from Haridwar, yet at different periods Hardwar was principally known by these two names (see *Śikanda Purāṇa* and *Meghadūta* of Kālidāsa). Kanakhala, is two miles to the south-east of Haridwar. It was the scene of the celebrated Dakṣayajña of the Purāṇas. Māyāpurī is between Haridwar and Kanakhala. It was one of the seven sacred towns of India. The temple of Māyā Devī is situated in Māyāpur.

Hardwar Hills—Ushnara-giri, through which the Ganges enters the plains. Same as Sewalik Range (*Imperial Gazetteer*, s.v. *Haridwar*).

Harihar—Harīharanāthapuram on the river Tulagāhādī, a celebrated place of pilgrimage mentioned in the *Padma Purāṇa*.

Hari-Parvat—Śarikā, three miles from Srinagar in Kashmir, where the temple of Śarikā Devī, one of the 52 Pīthas, is situated. It was the hermitage of Rishi Kāśyapa, from whom the name of Kāśyāpur or Kāśmīr was derived.

Hashtanagar—1. Puskalāvati. 2. Puskarāvati. 3. Puskasotes of the Greeks, the old capital of Gandhāra or Gandharva-deśa, founded by Puskara, son of Bharata and nephew of Rāmachandra. It is situated seventeen miles north-west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora.

Hassan-Abdul—1. Takshāśilā. 2. Taxila of the Greeks, eight miles north-west of Shahdheri in the Panjab, between Attock and Rawalpindi. The *Kathā-sarit-sagara* places it on the bank of the Jhelum. It was founded by Taksha, son of Bharata and nephew of Rāmachandra. It has also been identified with the ancient Harya.

Hastināpur—1. Hastināpura, the capital of the Kuru and of Duryodhana of the *Mahābhārata*, twenty-two miles north-east of Meerut. Nishakha, the grandson of Janamejaya, removed his capital to Kaushāmbi after the deluvion of Hastināpura by the Ganges. It was also called 2. Gaṇanībhavanagara. 3. Nāgapura.

Hāthab—Hastakavapa near Bhavnagar in Guzerat, which is the Astakompa of the *Periplus* and Astakapra of Ptolemy.

Hāthiphore Tunnel—The Hika-vila of the *Itanagana* in the Sargajā State of Chittā-Nāgpur. But it appears to have been situated in south Mysore.

Hatsu—The river Hastisoma, a tributary of the Mahānadi.

Hattia-Baran—Hatyaśharana, twenty-eight miles south-east of Haridwar in Oudh (see *Dhōpāp*).

Hautmati—The river Hastimati, a tributary of the Sāharmati (Sābharmati) in Guzerat.

Hazara—1. Abhisarī of the *Mahābhārata*. 2. Abhisira. 3. Abisares of the Greeks, but this identification is not correct. The ancient Uraga or Urasa has been identified by Dr. Stein with the country of Hazara.

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladeśa.

Helmand—The river Harkhanti of the *Arctia* and the Saraswati of the *Althara Veda*, one of the three Saraswatis in Eastern Afghanistan which was called Arachotia.

Herdoun—Same as Hindaun.

Himalaya—1. Himādri. 2. Himachala. 3. Himādaya. 4. Himavāna.

Hindaun—Hiranyapuri, in the Jaipur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakshipa, the Father of Prahlāda. It is also called Herdoun. But see *Multān* and *Hyrcania*.

Hindu-Kush—1. Pāripātra. 2. Nīpadha-parvata. 3. Meru. 4. Sumeru. 5. Kaukasus. 6. Pamir. 7. Paraponesus' mountain of the Greeks in Sākadvīpa.

Hinglaj—Hingulā, situated at the extremity of the Hingulā range on the coast of the Makran in Beluchistan. It is one of the Pīlhan.

Hrishlakeśa—A celebrated place of pilgrimage at a short distance from Hardwar.

Hulabid—Same as Halebid.

Hundeś—Same as Undeś.

Hyderabad—1. Bhagansagara, in the Nizam's territory, named after Bhagmati, the favourite mistress of Kutub Mahomed Kuli who founded it in 1589 and removed his seat of government to this place from Golkonda, about seven miles distant. 2. Hyderabad in Sindh has been identified by Cunningham with Tatala.

Hyrcania—Hiranyapura, the capital of the Dahyas (*Ullā, Vasa*, ch. 172, *Udyoga*, ch. 97) on the south-east of the Caspian Sea near Astrakhan. See **Hindaun**.

1.

Igatpur—1. Goparashtra. 2. Gaurakshetra. 3. Kasha of Ptolemy, as subdivision of the district of Nasik, Bombay Presidency.

Iksand—Iktanachayana, in the district of Bahawal in Oudh; it was visited by Hsien Tsiang. **India**—1. Bhāratavarsha. 2. Jambudvīpa. 3. Sudasana dvīpa. **India** (*Indu* of Hsien Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Sapta Henda* of the *Vendidad*).

Indor—Indrapura, in the district of Bulandshahr, United Provinces. Perhaps it is the Indraprasthapura or the *Sankarajaya*.

Indus—1. The river Sindhu. 2. The Sushomā. 3. The Uttara-Gaṅgā. 4. The Nīshā, in the Panjab.

Irawadi—1. The river Irravādi. 2. The Subhadra in Burma.

Islamabad—Anapata-nāga, the ancient capital of Kāsemir, on the Jhelum. The Mahomedans changed the name into Islamabad in the fifteenth century.

2.

Jabbalpur—Jāyālpura.

Jaipur—See **Jeypur**.

Jals—Jāhkanagara, twenty miles east of Rai Bara.

Jājmau—Yayātipura, three miles from Cawnpur, where the ruins of a fort are pointed out as the remains of the fort of Gājī Yayāt, (see **Sambhāra lake**).

Jaipur—The country which stretches for ten miles around Jāipur in Chisra was called 1. Vrajā-kshetra. 2. Pārvalī-kshetra. 3. Gayānātibī. 4. Yayāpura. 5. Yayātipura.

Jakūthian—Same as Jakhian.

Jalalābād—1. Nagarāhāra. 2. Nigrahāra. 3. Nirāhāra. 4. Nagara. 5. Nysa of the Greeks. 6. Dionysopolis of Ptolemy. Nagarāhāra, at the confluence in the Sarkhar or Surikund and Kabul rivers, was 4 or 5 miles to the west of Jalalābād. It is also called Amarāvati in one of the *Jāhāz*. A village called Nagarika still exists about two miles to the west of Jalalābād (see **Wanghenhar**). The town of Jalalābād was built by Sher-woodin Khān in 1570 by the order of Akbar (*JASB.*, 1812, p. 125).

Jalpur—1. Girivrajapura. 2. Rājagriha. 3. Girjak, the capital of Kekaya of the *Rāmāyana*, on the Jhelum, in the Panjab.

Jalandhar—1. Jālandhara. 2. Trigarta, in the Panjab.

Jalandhar-Doab—Between the Beas and the Satlej in the Panjab. It comprised the ancient countries of Kekaya, and Vāhika or Vāhika.

Jallalpur—Bukaphala of the Greeks, in the Panjab.

Jam-niri—The river Nirvindhya. Same as **Neru**.

- Jamunâ**—1. The river Yamunâ. 2. The Kālinādi from the country called Kalinda-dēśa in which it has its source.
- Jamunotri**—1. Yamunâ-prabhavā. 2. Yamunotri (Yamunâ-avatari), the source of the river Jamuna (Yamunâ) in the Bāndarpachhā range of the Himalaya situated in the ancient country called Kalinda-dēśa.
- Jāgsandha-kā-Balīhak**—Hamas-sīpa (see *Gīryak*).
- Jatāphatkā**—The Jatā mountain, in which the Godāvari has got its source.
- Jaunpur**—Yavanapura, near Benares. The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.
- Java**—Yava-dvīpa.
- Jawālmukhi**—1. Hadavā of the *Mahābhārata*. 2. Jwālmukhī, one of the 52 Pīthas.
- Jaxartes**—1. The river Sītā. 2. The Sītā. 3. The Rasā. 4. The Rāhā of the *Avesta*. 5. Araxes of Herodotus; Ja is another name of the Jaxartes (Vambéry's *History of Bokhara*, p. 8). The word Jaxartes is a combination of Ja and Araxes (of Seythia) in order to distinguish the latter from the Araxes of Armenia or the Arab, and the Araxes of Persia or the Bund Amir.
- Jejhian**—1. Yashtivana. 2. Is(h)ivana, about two miles north of Tapovana in the district of Gayā.
- Jeypur**—The territory of Jaipur, including Ālwar, was the ancient Matsya-dēśa of the *Mahābhārata*. Its capital was Birāta (modern Bairāt) where the Pāṇḍavas resided incognito for one year; it is a small village to the west of Ālwar and forty-one miles north of Jaipur and one hundred and five miles south-west of Delhi.
- Jhelrapattan**—Chandrāvati, in Malwa, on the river Chandrabhāgā.
- Jhelum**—1. The river Hitastā. 2. The Behat. 3. The Hydaspes. 4. The Bidaspes of the Greeks. 5. The Bītastā of the Buddhists, in the Panjab. It leaves the valley of Kashmir at Barāhamūla and falls into the Chinab near Jhang. 6. Jhelum has been identified with the Hlādini of the *Rāmāyana* (Barroch's *Dictionary*, vol. III, preface, p. 37).
- Jhusi**—Pratishthānapura, on the north bank of the Ganges, three miles east of Allahabad; it was the capital of Purūravā. It is still called Pratishthāpura.
- Jogoni-Bhariya Mound**—Jetavana-vihāra, one mile to the south of Sahet-mahet on the Rāpi in Oudh, where Buddha resided for several years.
- Joharganj**—Dhanapura, twenty-four miles from Ghazipur.
- Johllā**—The river 1. Jyotirathā. 2. Jyotishā, a tributary of the river Sonā.
- Joonir**—Jirpanagara, in the province of Bombay. The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era.
- Joshimath**—Jyotirmathā, in Kuntān.
- Junāgar**—1. Javananagara (Yavananagara). 2. Asīdurga. 3. Karnakubja, in Guzerat.
- Jwālmukhi**—A celebrated place of pilgrimage, 25 miles from Kungra, being one of the 52 Pīthas where Sati's tongue is said to have fallen (see *Jawālmukhi*).
- Jyntea**—1. Pravijaya. 2. Prāgvijaya. 3. Jayanti, in Assam.

K.

- Kābul**—1. Kubhā of the *Pedas*. 2. Ortoapana of the Greeks. 3. Urdhasthāna (Cunningham).
- Kābul River**—1. The river Kubhā of the *Pedas*. 2. The river Kuba of the *Purāṇas*.
- Kābul Valley**—See *Cabul Valley*.
- Kafiristan**—Ujjānaka; a country situated on the river Indus, immediately to the west of Kashmir.
- Kahalgāon**—Same as Colgaon.

Kailāsa—1. Kailāsa. 2. [Hema-kūta. 3. Ashtāpada. The mountain is situated on the north of lake Mānas-sarovara beyond Gangri or Darohin. It is also called Mount Tise.

Kaimur Hill—The range was called 1. Kimarpitya. 2. Kairamālī, between the rivers Son and Tonse.

Kaira—Same as Kheda; Khetaka, on the river Betravati (modern Vatrak), in Gujarat.

Kaithal—Kapiśthala, in the Karnal district, Panjab; it is the Kambisthala of Megasthenes.

Kajeri—1. Kubjagriha. 2. Kajagriha. 3. Kajiāghara, ninety-two miles from Champā in the district of Bhagalpur in Bihar. It is perhaps Kajra in the district of Monghyr, three miles to the south of which there are many Buddhist remains.

Kālādī—In Kerala, the birth-place of Śaṅkarāchārya, according to the *Saṅkara-vijaya*.

Kalhuā—The Makula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood. The Kaluhā hill is situated in the district of Hazaribagh, twenty-six miles to the south of Buddha-Gayā and sixteen miles to the north of Chātrā. In the *Vyākhyāti Jātaka* it is said that Buddha in a former birth resided on the Mount Kālāchala as a hermit; he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr. B. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 149). It is the Kālāchala or Kolāchala Parvata of the *Vāyu Purāṇa* which has perhaps been erroneously identified with the Brahmayoni hill of Gayā.

Kālīnī—Kalyāṇapura, thirty-six miles west of Bidar in the Nizam's territory. It was the capital of Kuntaladeśa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century. It was the birth-place of Vijānēśvara, the author of the *Mūlāṅkārā*.

Kālī-Nadī—1. The river Ikshumati. 2. The Kālī-Gaṅgā. 3. The Chakrahūmatī. 4. The Mandākinī, in Garwal and Rohilkhand. Kanauj stands on this river.

Kālīnī—Same as Kālīnadi.

Kālīnjar—1. Kālīnjara. 2. Pūrṇadārva, in Bundelkhund. It was the capital of Chedi under the Gupta kings. It contains the temple of Nīlakantha Mahādeva.

Kālī-Sindhu—1. The Dakṣiṇa-Sindhu of the *Mahābhārata*. 2. Sindhu of the *Meghadūta* (pt. 1, v. 30). 3. The Sindhubarnā, a tributary of the Chambal. Its identification with the Nirvindhya (*JETS.*, vol. V, pt. III, p. 46) does not appear to be correct.

Kālī—Srughna, in the Jounsar district, on the east of Simur.

Kaluhā—Same as Kalhuā. Makula Parvata of the Buddhists and Kolāchala Parvata or Kolāchala of the *Vāyu Purāṇa*.

Kalyāṇa—Same as Kālīnī.

Kāmab—See Kunar.

Kambay—1. Stambha-lītha. 2. Stambhapura, in Gujarat.

Kampū—Kāmpitya, twenty-eight miles north-east of Pathgarh in the district of Farrukhabad, United Provinces of Agra and Oudh. It was the capital of South Pañchāla, the king of which was Dropada, the father of Draupadī of the *Mahābhārata*. It was the birth-place of the celebrated astronomer Varāhamihira (*Bṛhat-Jātaka*).

Kampta—Karmanta, the capital of Samatata, near Comilla, in the district of Tiparā, Bengal.

Kāmpānāthgiri—Chitrakūṭa, in Bundelkhund, on the river Pṛsni, about four miles from the Chitrakoṭ station of the G. I. P. Railway. Rāmachandra resided here for some time, while on his way to the Dandakāranya.

Kāmpur—Kaṇishkapura, ten miles to the south of Srinagar in Kashmir, founded by Kaushika, king of Kāśmir.

Kāpā-Nadī—The Ratnākara-nadī, on which Khānābul-Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghaṇṭeśvara.

Kanara—See Canara.

Kanarak—1. Arkaleshetra. 2. Padmakshetra. 3. Kaudlitya. 4. Kusinra, thirteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lāngulī a Narasinha who reigned from 1237 to 1284 A.D.

Kandahar—See **Candahar**.

Kandy—1. Srivardhanapura. 2. Senakhandasela, in Ceylon.

Kans—The river. 1. Syonā. 2. The Karāvatī. 3. The Suktaputī. 4. The Kīyāna (Lassen), in Bundelkhund. Same as **Ken**.

Kanrā—1. Nagarokota. 2. Bhimanagara. 3. Trigartta. 4. Susumapura, on the Rāvi-Bāngsingā river. It was the old capital of Kūṭa.

Kaṅkāli-Tīlā—Urunupadapārvata, in Mathura, which was evidently an artificial hill or mound where Upagupta and his party were killed.

Kaṅkhal—See **Bardwar**.

Kaṅkota—Kanakavati, sixteen miles west of Kasan, on the southern bank of the river Jamuna near its junction with the river Pārsanā. It is also called Kanak-koṭ.

Kanauj—1. Kānyakubja. 2. Gādhīpura. 3. Kusumapura. 3. Kusāsthala. 5. Mahodaya, on the river Kālī a branch of the Ganges, in the Farrukhabad district, United Provinces.

Kānharī—The river Kumāri in Bihar.

Kapilā—The portion of the river Nerubada near its source in the Amarakantaka mountain is called the Kapilā.

Kapiladhārā—1. Kapilā-āsraṇa, twenty-four miles to the south-west of Nābik; it was the hermitage of Kapilā Rishi. 2. The first fall of the Nerubada from the Amarakantaka mountain.

Kārābhāgh—1. Kārūpatha. 2. Kārāpatha, on the Indus, mentioned in the *Rāmāyana* and the *Raghuvamśa* as being the place where Lakṣmīnara's son Aṅgada was placed as king by his uncle Rāmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*.

Karachi—1. Karakalla. 2. Krokala of Megasthenes in Sindh.

Karāḍa—Karāḍātaka of the *Mahābhārata*, in the district of Satara in the province of Bombay.

Karakal—Kāraskara, in South Kanara.

Karakorum Mountain—1. Mālyavāna-giri. 2. Kṛṣṇa-giri, between the Kinnan and Hindukush mountains.

Karabel—Same as **Teor**.

Karatoyā—The river Karatoyā, which flows through the districts of Burghur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kāmarūpa at the time of the *Mahābhārata*. Same as **Kurati**.

Karmanāḍā—The river Karmanāḍā is situated on the western limits of the district of Shahabad in Beogul, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Trishūka of the *Rāmāyana*.

Karṇāl—Bhadrakarnapura, a place of pilgrimage on the right bank of the Nerubada near Chandol.

Karpa-Prayāga—At the confluence of the Alakānandā and Pīstar rivers. It is one of the five (*Pancha*) Prayāgas.

Kāroq—1. Kāma-āsraṇa. 2. Madana-tapovana, eight miles to the north of Karantop, in the district of Bāliā in the United Provinces. Mahādeva is said to have destroyed Madana, the god of love, at this place.

Karra—Karkotaka-nagara, 41 miles north-west of Allahabad. It is one of the 52 Pithas.

Kārtikāsvāmī—Same as **Kumāra-svāmī**.

Karur—Same as **Korur** (II).

Kārvāṇ—1. Kārvāṇa. 2. Nakulesvara. 3. Lakulīśa. 4. Makulīśa. 5. Kāyāvarahaṇa, 15 miles south of Baroda, containing the principal shrine of the Pāśopata sect of Saivism, founded by Nakulīśa between the 2nd and 3rd centuries A.D.

Kāśai—The river 1. Kaśāvatī. 2. Kapśā, in Bengal.

Kashgar—Kharashtira.

Kāshkār—Same as Kāmab and Kunar (*Elphinstone's History of India*, p. 232).

Kasia—1. Kuśinagara. 2. Kuśināra. 3. Kuśāvati, thirty-five miles to the east of Gorakhpur, on the old channel of the Hiranyavati or Chhotā Gogāk. It was at Kuśinagara that Buddha died.

Kāsmīr—1. Kāsmīra. 2. Kāśyapapura; the hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar (*Dharmśāstra*, P. Pratisarga, pt. I, ch. 6, v. 61).

Kasur—Kuśāvati, thirty-two miles to the south-east of Lahore, said to have been founded by Kusa, son of Rāmachandra.

Katāk—1. Bārānāt-Katāka. 2. Yayātinagara. 3. Binlapura, in Orissa, at the confluence of the Mahānadi and Kātpari, founded by Nripa Keśari, who reigned from 941 to 952 A.D.

Katāksha—Sighapura, sixteen miles from Pindi Dadan Khān, on the north side of the Salt Range in the Panjab. It is also called Katās and Ketās. According to Hsien Tsiang, the country of Sighapura bordered on the Indus on the western side. It was conquered by Arjuna.

Katās—See **Katāksha**.

Kāthiāwar—1. Sanrāshtra. 2. Sarāshtra. 3. Salastika or Sarāshtrika of the Dhanki inscription. 4. Syrastris of Ptolemy. The southern portion of Kāthiāwar was called Prabhāsa, containing the celebrated temple of Somnāth, at a short distance from which was situated the spot where Krishna passed away from this mortal world.

Kātmāṇḍu—1. Kūshthamāṇḍapa. 2. Kāntipuri. 3. Mañjupattana. 4. Mañjupātan, the capital of Nepal.

Kāṭwā—1. Kāṭaka-nagara. 2. Kāṭaka-dvīpa. 3. Kāṭadvīpa, in the district of Burdwan in Bengal.

Kāveri—I. 1. The river Ardhagaṅgā. 2. Sāhyādriyā. 3. Kāveri. 4. Chela-Gaṅgā. II. A branch of the Nerubā near Mūndhātā was called Kāveri.

Kāwā-Dol—An isolated hill near Gayā on which the Śālabhadra monastery was situated; it was visited by Hsien Tsiang. It is a part of the Barābar Hill (Khatika Parvata), containing the Nāgārjuni caves.

Kedārnāth—Kedāra, situated at the source of the Kālī-Gaṅgā. The celebrated temple of Kedārnātha is situated in the Rūdra Himalaya in Garwal below the peak of Mahāpantha on the west of Badrināth. The worship of Mahādeva Kedārnātha is said to have been established by Arjuna, one of the five Pāṇdavas. The river Kālī-Gaṅgā rises at this place and joins the Alakānandā at Rūdra-Prayāga.

Keljar—Chakranagara, seventeen miles north-east of Wardha in the Central Provinces. Perhaps it is the Chakrānāgarā of the *Pañcā Purāṇa*, *Pañcā khanda*, ch. XVIII.

Ken—Same as Kane.

Keśariya—Dalla of the Buddhists, in the district of Champāra in the province of Biḥār, where Buddha passed the eighteenth and nineteenth *Vassa* of his Buddhahood.

Keṭas—See **Katāksha**.

Khaīra-Dih—Jamadagni-āśrama, thirty-six miles north-west of Bāba; it is said to have been the residence of Jamadagni and the birth-place of his son Parāśurāma. See *Zamania*.

Khajrāha—Khajjorapura, the capital of the Chandelis, in Bundelkhand.

Khandes—Khandes, Southern Malwa and parts of Aurangabad forming the ancient country of 1. Hāhaya. 2. Anupadeśa, the kingdom of the myriad-handed Kārtikeyārjuna, who was killed by Parāśurāma. Its capital was Māhishmati (modern Maheswar or Mahes) on the river Nerubā, forty miles to the north of Dolas. It appertained also to the ancient kingdom of Bāharba.

Kheda—Khetaka of the *Padma Purāṇa*, between Abinadabad and Kambay in Gujarat. It is the Kiecha of Hsien Tsiang, which Cunningham has correctly restored to Khota or Kheda, now called Kaira. Khetaka was situated on a small river called Retravati (now called Vatrak) near its junction with the Sāharnati (Sābarnati). Julien renders Kiecha by Khacha or Kaehohha. Same as Kaira.

Khetragrāma—Twenty miles to the north of Burdwan. It is one of the fifty-two Pithas.

Khiva—The Khanat of Khiva is the I. Urjagunā of the *Matays P.* (ch. 126), called Urgenaj; 2. Country of the Sarabhis or Kharasmū or Kharism (Vambery's *Travels in Central Asia*, p. 339).

Khorasan—Khurasan, celebrated for horses.

Khotan—Kostana, in Eastern or Chinese Turkestan.

Kiskindhyā—A small hamlet on the north bank of the river Tungabhadra, not far from Anagundi. It was the ancient Kiskindhyā of the *Rāmāyana*, where Rāmachandra killed Bālī, the king of monkeys.

Kiyul—I. Rohināḍā. It has been identified by General Cunningham with Lo-in-ni-lo of Hsien Tsiang, it is situated immediately to the south of Lakhi-serai on the E. I. Railway. It contains a large image of Padmapāni and several Buddhist figures (Cunningham's *Arch. S. Rep.*, vol. III). Lo-in-ni-lo included Jayanagar on the north containing the fort, and Rajsona or Rajjhana on the south containing many remains of the Buddhist period. See however, *Rohināḍā*. II. The river Kishukulyā in Bihar.

Koch-Bihār—It appertained to the ancient Pundra-deśa, especially to the eastern portion called Nivṛitti. For the history of Koch-Bihār, see *JASB.*, 1838, p. 1.

Kob—The river Kutikoshikā of the *Rāmāyana*, a small affluent of the Rāma-Gaṅgā in Oudh.

Koh-Mari—Gaurāga Paryata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hsien Tsiang.

Koḷ—Kokilā, a river which flows through the district of Shahabad in Bihar.

Kolar—Kollāhapura or Kollāpura, on the east of Mysore where Kārttyavīryārjuna is said to have been killed by Paraśurāma.

Kolhāpur—1. Karavāṭapura. 2. Kolāpara. 3. Kolhāpura. 4. Padmāvatī. 5. Agastya-śrama, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhāpur with Ākolha to the east of Nāsik, which is the reputed hermitage of Agastya.

Kollur—Gani, on the river Krishnā, celebrated for its diamond mine (Tavernier's *Travels*). Gani is evidently the corruption of *Khan* (mine).

Koṇḍāvir—1. Kuṇḍinapura. 2. Bīdarbhanagara. 3. Bhīmapura, the ancient capital of Bīlarāṇa, and the birth-place of Rukmīṇī, the consort of Kṛishṇa. Another Koṇḍāvir is mentioned by Tavernier, at present called Konavāida, in the province of Madras, not far from Guntur, it was built in the twelfth century by a king of Orissa. Koṇḍāvir is the same as Kuṇḍapura of Dowson, forty miles east of Amarāvati in Central India (see Kuṇḍapura). But see Bader.

Koṇkāṇa—1. Paraśurāma-kshetra. 2. It was a part of Aparāntaka, Koṇkāṇa and Malabar forming the ancient Aparāntaka. 3. Gomanta-deśa. 4. Mushika. 5. Koṇkāṇa (Wilson's *Hindu Theatre*, *Sāradā Tīkha*). See Southern Koṇkāṇa.

Koram—The river 1. Korama. 2. Krumu, of the *Sig Veda*, a tributary of the Indus. Same as Kurum. But see Kunar.

Korea—Korea perhaps appertained to Uttara-Kuru.

Korīṅga—Kursāgapura, near the mouth of the Godāvarī.

Korur—1. Korura, between Multan and Looi, in the district of Multan in the Panjab, where Vikramāditya, king of Ujjayini, defeated the Śakas in a decisive battle in 633 A.D., the date of this battle is supposed to have given rise to the Samvat era. II. 1. Korura. 2. Tāmarachada-kora. 3. Bañji. 4. Karur, the capital of Chera, in the Kolmbetar district, near Cranganore. Same as Kurur.

- Kosam**—1. Kausāmbī. 2. Kosumbinagara. 3. Batsynpattam, about 30 miles to the west of Allahabad; it was the capital of 1. Batsya-desa. 2. Kosasa, the kingdom of Rāja Udayana. Harsha Deva places his scene of the *Katadvilī* at this place.
- Kosiā**—The river 1. Kutiā. 2. Kotā of the *Rimāyana*, the eastern tributary of the Rāmgangā in Oudh.
- Kotalgar**—1. Umāvana. 2. Bānapura. 3. Sonitapura of the *Harivamśa* at Lohul in Kumaon, where Ushā was abducted by Aniruddha, the grandson of Krishna. See *Bāna Rājā's Gad*.
- Kota-Tirtha**—In Kāśmīra.
- Kotēśvar**—1. Kotīvara. 2. Kachelhesvara, the capital of Kachelha (Kutch), on the river Kori, a branch of the Indus.
- Koti-Tirtha**—1. In Mathurā. 2. A sacred tank in Goharja.
- Kottayam**—1. Neleynda of the *Periplus*. 2. Meliynda of Ptolemy. 3. Nalakanāna. 4. Nabakālika, in Travancore, a celebrated port of ancient India.
- Kotwal**—Kāntipuri, twenty miles north of Gwalior.
- Krishnā**—1. The river. 2. The Krishna. Krishna-vāṇi. 3. The Krishna-vāṇī. 4. The Benwā. 5. The Benī. 6. The Binā. 7. The Tyuna of the Greeks.
- Kuāri**—The river 1. Kūmāri. 2. Sukumārī, in the Gwalior State, it joins the river Sindh near its junction with the Jamuna.
- Kubattur**—1. Kuntalakapura. 2. Kautalakapura. 3. Kuntalapura. 4. Surabhipattana. 5. Sopatma of the *Periplus*, in Sorab in the Shimoga district of Mysore. It was the capital of King Chaudrahāsa of the *Jāmini-Bhārata*.
- Kubjāmara**—1. Kubjāvarika. 2. Rabbhya-āsrana, at a short distance to the north of Haridwar.
- Kuenlun Mountain**—1. Nila Parvata. 2. Krishna Parvata, in Tibet.
- Kulā**—1. Kuliā. 2. Kolaka. 3. Kulinda-desa. 4. Kuminda. 5. Kalinda-desa, in the upper valley of the Bina. Its capital was Nagarakota.
- Kumāra Svāmi**—1. Subrahmanya. 2. Kārttikāsvāmi. 3. Svāmi-tirtha. 4. Bhatti-sthāna, about a mile from Tiruttani, a station of the Madras and Southern Marhatta Railway on the river Kumāradhārā; it was visited by Śaṅkarāchārya.
- Kumāra**—1. Kurnāchala. 2. Kurnavana. 3. Kumāravana. 4. A part of Brahmapura.
- Kumbhasonum**—1. Kumbhakarna. 2. Kumbhasonum, in the province of Madras. It was the ancient capital of Chola.
- Kunar**—The Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad. It is also called Kāmāh and Kāshkār.
- Kundapura**—1. Kundinapura. 2. Kundinanagara. 3. Bidarbhanagara. 4. Bhūmapura, forty miles east of Amarāvati in Central India. Same as Konḍavir. But see Beder.
- Kurati**—The river Karatoyā in North Bengal. Same as Karatoyā.
- Kurkhar**—Kukkutapādagiri, in the district of Gayā, where the Buddhist saint Mahākāśyapa died. Kukkutapādagiri has also been identified with Gurpa hill (Gurupadagiri), about 100 miles from Buddha-Gayā. See *Sobhnāth Hill*.
- Kurum**—Same as Koram.
- Kushān**—Kapitā, ten miles west of Opian on the declivity of the Hindu-kush.
- Kuśī**—The river Kauśiki in Bengal. Its confluence with the Ganges was known as the Kauśiki Tirtha or Kauśiki-Saṅgama.

L.

- Lāḍak**—It has been identified with Hātaka where Mānas-sarovara is situated (*Barroah's Dictionary*, vol. III, Preface, p. 50).
- Lāhari-Bandar**—The ruins of Devala, the "Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lāri-bandar in Sindh, in fact, Lāhari-bandar was built with the ruins of Devala (Cunningham).

Lahor—*Sāktura*, the birth-place of Pāṇini, the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north-east of Attak.

Lahore—1. *Lavapura*. 2. *Lavakota*. 3. *Lavvara*. 4. *Lohawar*, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor—*Lakragar*, an old fort situated in the Rajmahal hills in Bengal.

Lamghan—1. *Lampākā*. 2. *Murāṇā*. 3. *Lampāka*, on the northern bank of the Kabal river.

Landai—The river Gōri, in the Peshawar district, on which Peshkūdāvali was situated.

Lāṅguliya—The river Lāṅgubī, on which Chācācala stands.

Lenar—1. *Bishnū-Gayā*, a celebrated place of pilgrimage in Bihar, not far from Mohar. 2. *Lopāra*.

Lhasa—The capital of Tibet, containing the celebrated Temple of Buddha the "Holy of Holies" built by Srongtsan Gampo, King of Tibet, in 672 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu. The Dalai Lama resides in the palace at Potale hill in the town. The first Dalai Lama was Lobzang, he was of the yellow-rope order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.D. (Dr. Waddell's *Lhasa and its Mysteries*).

Lilājan—1. The *Nīlājana*. 2. The *Nīlāchāra*. 3. The *Narajāna*. 4. The *Nirajārā*. 5. The *Nischirā*, the upper part of the Phalgu, which flows through the district of Gayā.

Little Gandak—Same as *Chhoṭa-Gandak*.

Little Tibet—*Bolor*. Little Tibet is also called *Baltistan* and *Chitral*. Its capital was Skardu.

Lōh-Moona—1. *Luthra-kānana*. 2. *Garga-āśrama*, in Kumāva.

Lobughāt—*Lohārgala* in Kumāva, on the river Lohā.

Lomasgīr Hill—*Lomasa-āśrama*, the hermitage of Lomasa Rishi; it is four miles north-east of Rajauli in the sub-division of Nowadah in the district of Gayā.

Lonar—See *Lenar*.

Lonal—Same as *Lun-nadi*.

Lucknow—Situated on the river Gomti. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana*, on an elevated spot now known as *Lakshmanpālā* or *Lakshmanapura*, where a mosque was afterwards built by Saladar Jang Subadar of Oudh. It is now within the Mahechhibhawan fort, overlooking the Asī (stone) Bridge. Asaf-ud-dowlah made Lucknow his capital, the capital of his two predecessors being at Fyzabad. The Great Enambarah with the Raumi Gate and the Masjid were built by Asaf-ud-dowlah; the old Residency, Dilkusha and the Lal Bāradāri were built by Saadat Ali Khan; the Moti Mahal and Shah Najaf were built by Nasir-uddin Hyder; the Chutter Manzil was built by Nasir-uddin Hyder; the Rossenabad buildings were constructed by Mahomed Ali Shah, the Chhoga Enambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Manna or Manpore, about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Mānāhātā. Nagrāon, in the district of Lucknow, is said to have been the city of Rājā Nala, a descendant of Rāmachandra (see *Vāya Purāṇa*, II. ch. 26) whose episode is given in the *Mahābhārata* (P. C. Mukerji's *Pictorial Lucknow*).

Lun-Nadi—The river Lavast, which falls into the Sindhu at Champru Samari in Malwa. It is also called *Nun-nadi*.

M.

Madwar—1. *Matipura*. 2. *Pradamba* of the *Rāmāyana*, it is eight miles north of Bijpur in Western Rohilkhand.

Madhyarjuna—Six miles east of Kumbhavanam, in the district of Tanjore, Madras Presidency.

Madura—1. Mathurā. 2. Dakṣiṇa-Mathurā. 3. Mānāśihī, in the province of Madras. It was the capital of Pāṇḍya. The districts of Madura and Tinnevely formed the ancient Pāṇḍya or Pāṇḍin. It is one of the 52 Pīṭhas where Sati's eyes are said to have fallen.

Mahābalipur—Bāṇapura, on the Coromandel coast. The "cuths" of Mahābalipur are the true representations of ancient Buddhāt vihāras or monasteries.

Mahābana—1. Gokula. 2. Braja. 3. Klibobana of the Greeks, a town about six miles from Mathurā across the Yamuna, where Kṛiṣṇa was reared up during his infancy. It was sacked by Mahmūd of Ghazni as the "fort of Raja Kulchand." See **Gokul** (Purāṇa).

Mahānadī—1. The river Chitravati. 2. The Chitravati. 3. The Mahānadī in Orissa. The portion of the river before its junction with the Pyri or Puri is called Uṇḍavara and the portion below its junction with the Pyri is called Chitravati or Chitravati.

Mahānandā—The river Nandā, in Bengal, to the east of the river Kusī.

Mahārāṣṭra—Same as Mārhattā country.

Mahāsthāna-Gaḍa—1. Mahāsthāna. 2. Śikādhāpa. 3. Jainadagolāraṇa. 4. Parashurāma. 5. Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.

Mahendra-Māli Hills—The Mahendra Hills of Ganjam and Southern India, where Parashurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.

Mahes—Same as Mahesvar.

Mahesvar—1. Māhismati. 2. Māhissati. 3. Agnipura, on the right bank of the Nerbuda, forty miles to the south of Indora; it is also called Chūh Mahesvar. It was the capital of Mahāya or Arundadeśa or Mahāsamandala, the kingdom of the myriad-handed Kārttyavyīryarjuna of the Purāṇas. But see **Māndhātā**.

Mahī—1. The river Mahāī. 2. The Mahī. 3. Mahitā, in Malwa. II. Mayuri, a town in the Malabar coast.

Māhi—The river Māhi of the *Milinda-Pāṇā*, it is a tributary of the Gendak.

Mahoba—Mahotsava-nagara, in Bundelkhand.

Mālikōṭe—1. Dakṣiṇa-Badarikāśrama. 2. Yādava-giri, twenty-five miles to the north of Srīngapatam in Mysore, containing one of the four principal *Maḥas* (monasteries) of Māraṇṇya and a temple of Kṛiṣṇa known as Chavaleṭi. 3. Tirumākṣyanapura (S. K. Aiyangar's *Ancient India*, p. 208). Same as **Melukōṭe**.

Malabar—1. Mallāra-deśa. 2. Part of Aparāntaka; Malabar and Koḷkaṇṇa formed the ancient Aparāntaka. 3. Malabar, Travancore and Canara formed the ancient Kerala, called also Ugra and Chera. 4. Koṭalaputra of Aśoka's inscriptions. 5. Keralaputra. 6. Muralā.

Malabar Coast—1. Korala. 2. Ugra (see *Malabar*). 3. Muralā. 4. Damila of the Jātaka. 5. Lāmyrka (i.e., Damir-ka) of Ptolemy. 6. Koṭalaputra. 7. Keralaputra. See **Malabar**.

Malabar Ghats—Malaya-giri. 2. Chandana-giri, the southern portion of the Western Ghats south of the river Kāveri.

Malabar Hill—Bālukoṣvara hill in Bombay, containing the temple of Mahādeva Bālukoṣvara.

Malkhead—Mānyakshetra, on the river Kṛiṣṇā.

Mallaca—Upamallaka.

Malvan—Melizigenis of Ptolemy, a town situated in the island of Medha in the Ratnagiri district of the Bombay Presidency.

Malwa. 1. Mālava. 2. Avanti. 3. Dāsarka. Its capitals were Ujjayini and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Dāsarka and Dakṣiṇagiri, its capital was Bālīśā or Bhilsa. Northern Malwa was called Saka and Apura Saka at the time of the *Mahābhārata*.

Manāl—A village near Badrināth in Garwal. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

Mānas-Sarovar—The lake Mānasa-sarovara. 2. Mānasa. 3. Baiṭhrāja-sarovara. It is situated at the foot of that part of the Kailāsa range which is called Baidyuta-parvata.

Mānbhum—The western portion of the district of Mānbhum in the province of Bengal appertained to the ancient country of Malla-deśa.

Mandāgni—Same as **Mandākinī**.

Mandākinī—1. Same as the river Kālānadi in Garwal. 2. The river Mandākinī which flows into the river Palsani (ancient Payoshni) by the side of Chitrakūṭa in Bundelkhand. It was created by Anusuyā, wife of Rishi Atri and daughter of Dakṣa, to avert the effect of a drought of ten years.

Maṇḍala—1. Mahemati-maṇḍala. 2. Mahemata. 3. Mahesamandala. 4. Mahika. 5. Mahishaka. 6. Mahishamandala. 7. Mahaya. 8. Anupadesa, a country in Central India, of which Mahishmati was the capital.

Mandāra-Giri—A hill in the Banka sub-division of Bhagalpur in Bihar, two or three miles from Banmā. The gods are said to have churned the ocean with this hill as churn-staff.

Mandasor—1. Dālapura. 2. Dasanagara, on the Chambal in Malwa, about ninety five miles south-east of Udayapur.

Mānīhātā—1. Mahishmati. 2. Omkāranātha. 3. Baidurya-Parvata. 4. Omkāra. 5. Omkāra-kshetra. 6. Amareśvara, an island in the Nerbada, five miles to the east of Mahes. The temple of Omkāranātha, one of the twelve great Līṅgas of Mahādeva, is situated at this place.

Maṇḍu—Mandapapura, in Malwa.

Maṅgala-Giri—Pānā-Nṛsiṅha, seven miles south of Bezwaḍa, in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nṛsiṅha, visited by Chaitanya.

Maṅgla-Gauri—One of the fifty-two Pīṭhas in Gaya.

Maṅgla Pālthān—Same as **Pālthān**.

Manglora—1. Maṅgala. 2. Maṅgali. 3. Maṅgalapura, on the Swat river. It was the capital of Udyāna.

Mānikalya—Mānikapura, in the Punjab, celebrated for its Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.

Maṇikaraṇ—1. Maṇikarṇā. 2. Maṇikarṇikā, on the Pārvatī, in the Kulu valley.

Maṇikarṇikā—1. Brahmanāla. 2. Maṇikarṇikā, in Benares.

Mānikāla—Same as **Mānikalya**.

Mānikapattan—Maṇipura of the *Mahābhārata*, a seaport at the mouth of the lake Chilka. Maṇipura was once the capital of Kālīṅga. The situation of the capital of Kālīṅga as described in the *Mahābhārata* and the *Raghuvamśa* as well as the name accord with those of Mānikapattan.

Maṇjērā—The river Baṇjūlā, a tributary of the Godāvari, which is also mentioned as Maṇjūlā.

Mārhātā Country—1. Mahārāshtra. 2. Āsmaka. 3. Āvaka. 4. Asakka. 5. Mūlaka. 6. Alaka. 7. Maṇḍika. 8. Devarāshtra. 9. Maḥārāshtra. 10. Bidarbha (*Amergha-Rāghava*, vii, 96, Barcoah's Dictionary, vol. III, Pref., pp. 138, 139), the boundaries of which in the seventh century were: Malwa on the north, Kosalā and Andhra on the east, Koṭṭaka on the south, and the sea on the west. Its ancient capitals were Pratishthāna, Kalyāṇi and Devagiri.

Mārkaṇḍa—The Aruṇā, a branch of the Sarasvatī, in Kurukshetra. Its junction with the Sarasvatī, three miles to the north-east of Pehoa, is called the Aruṇa-saṅgama. But this identification is doubtful (see *Oghavati* in Pt. I). It is perhaps the Oghavati of the *Mahābhārata*.

Mar-Koh—The mount Moros of Alexander's historians, near Jalandhar in the Punjab.

Māria—1. Mārtikāvata. 2. Saubhanagara. 3. Śilvapura, the capital of Mārtikāvata or Śilva on the north-west of the Aravall range in Marwar, not far from Ajmer. It is also called Merta or Maitra. But see *Atwar*.

Martan—Same as **Matan**.

Mārwar—1. Mordua-dēsa. 2. Maru-dēsa. 3. Marudheva. 4. Marusthali. 5. Marosthala. 6. Mārava. 7. Gurjara of the seventh century, in Rajputana.

Masār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihar, at a very short distance from the Karisat station of the E. I. Railway. It was visited by Hsien Tsiang. It now contains only two temples.

Maski—Suvārṇa-giri, situated to the west of Siddapur in Mysore; it was one of the four towns where Asoka placed a viceroy.

Matan—Mārtanaga, five miles to the north-east of Islamabad, in Kashmir. It is also called **Bavan** (see **Bavan**).

Mathurā—1. Madhopuri. 2. Surasena. 3. Sauripura. 4. Sauryapura. 5. Mathurā. 6. Madhurā. 7. Madhuvana. It was founded by Śatrughna, and was the birth-place of Kṛṣṇa. Eighty miles all around Mathurā was called the Braja-Maṇḍala. Mathurā was the capital of the Bhojas.

Maurawan—Six miles to the east of Unāo in Oudh. It is said to have been the capital of Mayuradhvaṇa of the Mahābhārata.

Māyāpur—1. Māyāpuri. 2. Mayura (see **Hardwar**).

Maymena—Maṇḍinayi of the Rāmāyaṇa (Uttara, ch. 23); see my *Rashtala* in the *I. H. Q.*, vols. I, II. It is in Turkestan, 22 miles from Andkhuy, and to the south-west of Balkh.

Mazaga—1. Māsakavati of Pāṇini. 2. Massaga of Alexander's historians. 3. Mashanagar of Babar, twenty-four miles from Bajore, on the river Swat in the Eusetsai country.

Media—1. Ariana. 2. Pahnava. 3. Pahlava. 4. Pallava. 5. Mada. 6. Madra or Uttara-Madra of the Purāṇas (see *Azerbāijān*), now included in the Persian kingdom.

Megnā—1. The river Meghanāda. 2. Meghavāhana, in East Bengal.

Malukote—Same as **Mālikote**.

Merv—Maru of the *Bṛhat-saṃhitā*, the capital of Mrga of the Purāṇas, a country of Śāka-dvīpa or Margiana.

Mesopotamia—1. Mitanni of the Tel-el-Amara inscription. 2. Mitravana of the *Bhaviṣya P.* 3. Salmala-dvīpa of the Purāṇas.

Mewar—1. Śibi of the Buddhists; its capital was Jatattara now called Nagari, eleven miles north of Chitore. 2. Medapāta.

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc. It was the ancient Samha or Rādhā.

Mikula—1. Mekala hills. 2. Sama-parvata, in which the rivers Nerhuda and Sen have got their source.

Minagar—In Sindh, Fishenpopolo of Hsien Tsiang, which is Bichavapura according to Julien, but which Reinand restores to Beemapura (Beal). Saminagara (Tod).

Mirāt—1. Mayarūshira. 2. Mayarāt, the residence of Maya Dānava, father of Mandodari wife of Rāvana.

Mirākh—Miraka giri in the district of Sitāpur in Oudh.

Mithlā—1. Bideha. 2. Tirabhukti. 3. Tributa. 4. Janakapura, the capital of Rājā Janaka the father of Sitā.

Mograpāda—Suvānaprāma, the ancient capital of Eastern Bengal, in the Narainganj subdivision of the district of Dacca. It was famous for its fine muslins.

Mohana—The river Mahi, a tributary of the Phalgu in the district of Gaya.

Moharpur—1. Dharmāranya. 2. Moharakapura, fourteen miles to the north of Bindhyachal (town) in the district of Mirzapur. Three miles north of Moharpur is the place where Indra performed austerities after he was cursed by Rishi Gautama husband of Abatyā.

Mohwar—The river Madhumati in Malwa, which rises near Ranod and falls into the Sindhu about eight miles above Sonari. The river has been mentioned in Bhavabhūti's *Mālatī-Mādhava*.

- Mong**—Nikai or Nikara of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru).
- Monghir**—1. Mudgalagiri, from Mudgalaputra, a disciple of Buddha. 2. Mudga-giri (a contraction of Mudgala-giri). 3. Modāgiri. 4. Madguraka. 5. Hiranyapurvata of Hiuen Tsang.
- Morā Hill**—Prāglodhi hill, near Buddha-Gaya, across the river Phalgu.
- Mucharim**—The Muchāṇḍa tank, in Buddha-Gaya.
- Mukhalīngam**—Kaliōganagarī, twenty miles from Paro-Kimadi, in the Ganjam district; it contains many Buddhist and Hindu remains.
- Muklīnāth**—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Sapta Gaudaki range of the Himalaya, south of Śālagrāma, not far from the source of the Gandak. The place is associated with the legend of Tulsi and Nārāyaṇa, and a temple of the latter exists at this place, hence the Gandak is called the Nārāyaṇī.
- Mulā-mulā**—The river Muralā, a tributary of the Bhīmā in southern India.
- Mulān**—1. Mulaśthānapura. 2. Mulaśrāna. 3. Prahāḍapurī. 4. Śāmlapura. 5. Mitravāna. 6. Kāśyapapura. 7. Hiranyapura. 8. Malladeśa. 9. Mālava, Panjab, where Nārāyaṇa incarnated as Nṛsiṃha and killed the Asura Hiranyakaśipu, the father of Prahāḍa. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians, which was given to Lakṣmīnara's son Gaṇḍaketa by his uncle Rāmacandra, when the latter made a disposition of his kingdom before his death. See **Hindaun**. Multan and Jahrawar were comprised in the ancient country of Sauvita.
- Mundore**—Same as **Modawar**.
- Mungipattana**—Same as **Paṭṭan**.
- Murg**—Same as **Mong**.
- Murghab**—Gabhastī of the *Pisthu Purāṇa*, a river in Śākadvīpa. Murghab means "the river of Mriga" or Margiana in Turkestan.
- Mustagh**—See **Karakorum Mountain**.
- Muyiri-Kotta**—1. Mouziris or Maziris of the Greeks. 2. Murachipattana. 3. Mufjagrāma, in the Malabar coast, opposite to Cranganore.
- Muzaffarnagar**—Kṣāṇḍava-vana of the *Mahābhārata*, at a short distance to the north of Mirat; it is one of the stations of the North-Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place.
- Mysore**—1. Mahishaka. 2. Mahishamaṇḍala.

N.

- Nadiā**—See **Nudda**.
- Nāgarī**—1. Madhyamikā, near Chitor, in Rajputana, which was attacked by Menander. He was defeated by Vasmitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty. 2. Jotutara, the capital of the kingdom of Śivi.
- Nainī Tāl**—See **Nynī Tāl**.
- Nandākinī**—The river Nandā of the Purāṇas, which falls into the Alakānandā in Garwal.
- Nandā-Prayāga**—At the confluence of the Alakānandā and Mandākinī, a small river. It is one of the five (*Pañcha*) Prayāgas.
- Nandkot**—The lake Nandisara, which is a part of Nandikshetra, twenty-three miles north of Srinagar near Mount Haramuk in Kashmir, sacred to Śiva and Nandi.
- Nanghenhar**—1. Nagarāhara. 2. Nyas of Alexander's historians. 3. Nagara or Dionysopolis of Ptolemy. 4. Nigahāra. 5. Nirāhāra, four or five miles to the west of Jalālābād (see **Jalālābād**).
- Narwar**—1. Nishadina. 2. Nalapura, forty miles south-west of Gwalior. It was the capital of Rājā Nala of the story of Nala-Damayanti of the Purāṇas.
- Nāsik**—1. Pañohavati-vana. 2. Sugandhā. 3. Nāsikya, on the Godāvari where Sitā was abducted by Rāvaṇa king of Lākṣā. The district of Nasik was anciently called Govardhama,

Māthadvāra—Siōr, on the Banas, twenty-two miles north-east of Udaypur in Mewar. It contains the celebrated original image of Kēśava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.

Nasari—Navarāstra in the Barnach district, Bombay.

Nawal—Navadvakola, thirty-three miles north-west of Unao near Bangarman in Oudh, and 19 miles south-east of Kanauj, visited by Hiuen Tsiang. It was the Ālavi of the Buddhists and Jains; but see **Airwa**.

Nayā-Tirupati—Nava-Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya.

Nepal—1. Nepāla. 2. Himavanta. 3. Kimpurushavarsha.

Nerbuda—1. The river Narmadā. 2. The Muralā. 3. The Pūrva-Gaṅgā. 4. The Revā. 5. The Muraṇḍalā. It rises in the Amarakantaka mountain.

Nawuj—The river Nirvindhya, a tributary of the Chambal.

Nigambod-Chāt—Nigambodbodha-tirtha of the *Padma Purāṇa*, in old Delhi (Indraprastha).

Nigūva—In the Nepalese Terai, north of Gorakhpur and thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. It has been identified by Dr. Führer with Kapilavasta, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north-west of Paderis, which has been identified with the Lumbini garden where Buddha was born. But see **Tilaurā**.

Nīlakanṭha—A celebrated place of pilgrimage, containing the temple of Nīlakanṭha Mahadeva, at the foot of the Seopuri mountain, to the north of Kāṭmāṇḍu in Nepal.

Nīleswaram—Neleynḍa in the Malabar Coast.

Nīlgiṛi—I. The Nīla Parvata or Nīlāchala in the district of Puri in Orissa. II. I. Darddura. 2. Darddura. 3. Darddara Parvata, in the Madras Presidency.

Nimkhārvana—Naumishāranya, twenty-four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumbi. It was the abode of sixty-thousand Rishis; many of the Purāṇas were written at this place.

Nimsar—Same as Nimkhārvana.

Nirā—The river Nibārā, a tributary of the Bhīmā.

Nizām's State—1. Andhra. 2. Tālāṅga. 3. Trī-Kaliṅga, between the Godāvari and the Kṛishṇā.

Northern Circars—1. Kaliṅga. 2. Bengi-desa. The southern portion of the Northern Circars between the Chikakol river and the Godāvari was called Mohana-desa at the time of the *Mahābhārata*; the northern portion was then a part of Kaliṅga.

Nuddeā—Navadvipa in Bengal, the birth-place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203. To the north-east of the present Navadvipa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla-dighi.

Nundgāon—Nandigrāma of the *Rāmāyaṇa* in Oudh, where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunda.

Nurpur—1. Audumbara. 2. Odumbara, in the Panjab; its capital is Pathankot which was anciently called Pratiśṭhāna. The district of Nurpur is now called *Gurudāpur*.

Nynī Tāl—The lake Trī-Rishi of the *Skanda Purāṇa*, in the United Provinces.

Nysatta—Nyasa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, **Nanghenbar**.

O.

Ohind—Ushkhanda, on the right bank of the Indus, in the Peshawar division of the Panjab, fifteen miles to the north-east of Attock.

Ohākarnāth—1. Amarekvara. 2. Omkarnātha. 3. Omkāra. 4. Omkāra-kshetra, near Mandalesvara, which is five miles to the east of Mahos (the ancient Māhishmati), on the bank of the Nerbudda. It is one of the twelve great Līṅgas of Mahādeva. Same as **Māndhātā**.

Opiān—1. Hupian. 2. Alexandria, a town founded by Alexander. 3. Alasadda of the *Mahāvastu*, twenty-seven miles to the north of Kabul. It was the capital of Parānisthala and the birth-place of Menander (Milinda of the *Milinda-Pañho*). Perhaps it is the ancient Khatvriya-upanivēsa, Opiān being a contraction of Upanivēsa.

Or—Same as Uri, a tributary of the Nerbada.

Orissa—1. Udra. 2. Odra. 3. Utkala.

Oudh—1. 1. Ayodhyā, the kingdom of Rāma. 2. Kosala, it was divided into Uttara and Dakshina Kosala. 3. Sāketa. 4. Setikā. 5. Sagada of Ptolemy. 6. Bisākha. II. The town of Ayodhyā.

Onjēn—Same as Ujin.

Oxus—1. The river Vekshu. 2. Suchakshu. 3. Chakshu. 4. Ikshu. 5. Aśmanvatī, which flows through Śākadvīpa. 6. Bhagavat-gaṅgā. 7. Pātāla-gaṅgā. 8. Vamksha of *Bhāgavata* (V. ch. 17).

P.

Pabhosā—Prabhāsa, thirty-two miles south-west of Allahabad and three miles to the north-west of Kauśāmbī, visited by Hsien Tsiang.

Paddair—The river Palāśini near Kāliṅgapatam in Gaṇjam.

Paderia—A village in the Nepalese Terai, two miles north of Bhagavānpur. It has been identified with the Lumbini garden, where Buddha was born (see Migilva). But the Lumbini-vana has been identified by P. C. Makherji with Rāmmenden (see Rāmmenden).

Padmā—The river Padmāvatī, a branch of the Ganges, in East Bengal.

Padmanābhapur—Same as Anantpur (II).

Pādraona—Pāvā, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvāṇa*.

Paghmān Range—Pavamāna mountain of the Nishadha Range, a part of the Hindu Kosh.

Pāhādpura—1. Kola-Parvatapura. 2. Kolapura. 3. The Paloura of Ptolemy, in the district of Nadiā in Bengal.

Pain—Same as Pain-Gaṅgā.

Painām—Suvarṇagrāma, the ancient capital of Eastern Bengal, on the river Dhalesvari, in the district of Dacca. Same as Sonārgaon.

Pain-Gaṅgā—1. The river Payoṇhī mentioned in *Bhāgavata P.* (V. ch. xix, v. 17), a branch of the Wardha in the Central Provinces. 2. The Bidarbha-nadi. Same as Pain.

Paina—The river Pārnā, a branch of the Godāvari.

Paisuni—1. The river Payasvini. 2. The Chitrakutā, a tributary of the Jumna, which flows near Chitrakuta in Bundelkhand.

Paitān—1. Pratishthānapura. 2. Potana. 3. Potali. 4. Padanya, on the Godāvari. It was the capital of Śālivāhana, king of Mahārāshtra, the Aśmaka of the Purāṇas and Aśaka of the Buddhists. It is also called Pattana and Mangi-Pattana or Mangila-Pattana (see Pattana.)

Pākpattan—Ayodhya, in the Punjab.

Palembang—Sribhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

Palithana—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhāonagar. It is one of the five hills sacred to the Jains and contains a temple of Adinātha.

Palni-Hills—Rishabha-parvata, in the district of Madura, Madras.

Pāmbai—The river Puṣpāvatī in Travancore.

Pamghān—See Paghmān range.

Pamir—Pāripātra of the Nishadha Parvata.

Pampā—A branch of the Thāgabhadra. Mount Rishyamukha is situated on the eastern bank of this river, where Rāmachandra met Hanumāna and Sugrīva for the first time. There is also a lake called Pampā-sarovara near Kishkindhyā (see *Kishkindhyā*).

Pampur—Padmapura, on the right bank of the Behat (Jhelum), eight miles to the south-east of Srinagar in Kashmir. It is celebrated for its cultivation of *Kumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

Panchāna—1. The Panchānana. 2. The Sappini, which flows through the districts of Gaya and Patna.

Pāṇḍharpur—Same as Pāṇḍerpur.

Pāṇḍerpur—1. Pāṇḍupara. 2. Pāṇḍukshetra. 3. Pundarika-kshetra. 4. Tāpasārama. 5. Tapasa. 6. Tabasoi of Ptolemy. 7. Paundarika, on the river Bhīmā in the district of Shelapur in the province of Bombay. It contains the celebrated temple of Bithuināth or Bihoba Dova, an image of Krishna. Krishna is said to have visited this place with Rukmini to see Pundarika who was celebrated for his filial affection.

Pāṇḍritan—Purāṇābhishthāna, the ancient capital of Kashmir, four miles to the south-east of Srinagar.

Pāṇḍua—I. 1. Pundrevardhana. 2. Paudra. 3. Paudra, the ancient capital of Bengal, six miles north of Mahā. II. 1. Pradyumna-nagara. 2. Marapura, in the district of Hughli in Bengal.

Panipat—Pānipatsthā.

Panjab—1. Sapta-sindhu. 2. Aratta. 3. Takkaśa (Hsiao Tsiang). 4. Pañchanada, the country of the five rivers Śatadru (Sutlej), Bīpāsā (Bias), Irāvati (Ravi), Chandrabhāgā (Chenab) and Bīstā (Jhelum).

Panjah—The river Pañchapadī, a tributary of the Oxus, in Śāka-dvīpa.

Panjhora—I. 1. The river Gauri of the *Mahābhārata* and the *Purāṇas*. 2. Gaurios of the Greeks, which united with the river Swat to form the Landol, an affluent of the Kabul river. II. Pañcha-karpatā, a district on the southern slope of the Hindu Kush.

Panjshir—Julien supposes that Panjshir and Tagao valleys in the north border of Kohistan comprised the ancient district of Kapisa.

Pāpanāśini—The river Payasvini, in Travancore, visited by Chaitanya.

Pappaur—Pāvāpura or Pāvā, three miles east of Sevan in the district of Chupra, where at the house of the goldsmith Chanda, Buddha was served with *Sakara-maddara* (hog's flesh) which aggravated the illness which terminated his life.

Pārasnāth-Hill—1. Samet-sīdhara. 2. Samdagiri. 3. Malla-parvata. 4. Mount Maleos of the Greeks. 5. Samādhi-giri, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jains.

Pārasurāmapura—Twelve miles south-east of Patti in the district of Prastāggad in Oudh. It is one of the fifty-two Pīṭhas.

Parā—The river Pārvatī, in the Jalandhar Doab, which falls into the Bias. Manikara, a celebrated place of pilgrimage, is situated on this river.

Pārbati—The river 1. Pārā. 2. Parā, an affluent of the Chambal which rises in Bhopal.

Parthia—Pārada; ancient Persia.

Pashu—Bīśākha, in the district of Gonda in Oudh; it was the capital of Śāketa or Oudh in the Buddhist period.

Paiupatināth—A celebrated temple of Mahādeva in Nepal, associated with the story of the fowler and the god.

Pātharghātā—1. Śīla-saṅgama. 2. Bikramaśīla-vihāra. 3. Rātesvarnātha. 4. Rāteśa, four miles to the north of Kahlgaon, in the district of Bhagalpur.

Pāṭālā—Prasthala, in the Punjab.

Patna—1. Pāṭaliputra. 2. Kusumapura. 3. Pashupapura, the capital of Magadha, where Uddyī or Udayāsava, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagriha.

Pattan—I. 1. Anahila-pattana. 2. Anahilavarapattana, in Guzerat. II. 1. Mangila-pattana. 2. Śalivāhanapura. 3. Brahmapuri-Pratishthāna. 4. Paithāna of the Greeks. 5. Murgipattana (Murgī-Paithān), twenty-eight miles south-west of Awaragabad; it was the capital of Śalivāhana.

Pāṭṭāla—See Pāṭṭāla.

Paṇḍi—Aśtāvakra-Ārama, near Srīnagar in Garwal.

Pāvāpuri—1. Apāpuri. 2. Pāpā, about seven miles to the south-east of Bihar (town). Mahāvīra, the Jaina Tīrthāṅkara, died at this place in 527 B.C.

Pegu—1. Ramanya. 2. Aramona. 3. Hamsavati, in Burma.

Pehoa—Prithūdaka, where the celebrated Brahmayoni-Ārtha is situated, fourteen miles to the west of Thanavār.

Pennar—1. The Southern Pennar is the Pāpaghāt. 2. See Pennair.

Pennair—1. The river Taḍaparnī, in the province of Madras on which Nellore is situated. 2. The Pinākini. It is also called Northern Pennar.

Persia—1. Pāraya. 2. Pāhava. 3. Iran. 4. Tājika. 5. Pārasika. 6. Pāmava. 7. Pallava, its capital was Surasthāna according to Hsien Tsang.

Peshawar—Purushapura, the capital of Gāndhāra (see Cabul Valley).

Phalga—1. The river Mahānadi of the Mahābhārata. 2. The Iḍājana. 3. The Nūḷajana. 4. The Nairājana. 5. The Nirājana. 6. The Nūḷachana. 7. Nirājarā of the Buddhists, on which Gaya is situated.

Pindar—The river Karna-Gaṅgā, a tributary of the Alakānandā in Garwal.

Pinḍāraka-Tīrtha—Near Gollāgar in Guzerat, sixteen miles to the east of Dvarkā.

Pinjkoṭai—Mahāvīra-vihāra or Saṅghārāma, visited by Hsien Tsang, near Sumitrām in Bihar, about twenty-six miles south of Manglura, the old capital of Udyāna.

Pisāni—Same as Pāṣāni.

Pisin valley—Pāshana in southern Afghanistan.

Piṭhāpura—Gayā-pāda. 2. Piṭhāpura, in the Godavari district, about forty miles from Rājamaḥendri; Gayāsura's feet rested at this place when he was overthrown by Viṣṇu. It was conquered by Samudra Gupta.

Poona—Punaka or Puna, in the Bombay Presidency.

Porebunder—Sudānupuri, in Guzerat; it was the port of Chaya.

Pranabī—1. The river Pranitā. 2. The Pranabā. 3. The Prapī, formed by the united stream of the rivers Wardha and Waingāṅgā, in Central India.

Pudubeli-Gopuram—Buddha-Kāśī, in the province of Madras, visited by Chaitanya.

Puṭat—Pumach, in Kāśmir.

Pulicat—Palakkada of the inscriptions, in the province of Madras.

Punpun—The river Punaḥpuna, a tributary of the Ganges, in the district of Patna in Bengal.

Puri—1. Purushottama-kṣetra. 2. Śrīkṣetra. 3. Dantapura, (Hunter and Fergusson). 4. Dantura. 5. Charitrapura, in Orissa. The temple of Jagannāth was built by Anāṅga Bhīma Deva of the Gaṅgā dynasty in 1193 A.D.

Purṇā—The river 1. Payoshnī. 2. The Krathakaisika. 3. The Bīdarbhanadi, in Berar.

Purnea—Kausikikachchha, in Bihar.

Purī—The river Payoshnī, in Travancore.

Pushkar—1. The Pushkara lake. 2. Brahma-tīrtha. 3. Brahma-sara. 4. Śārasvata lake, six miles from Ajmir.

Pyri—The river Prekoddhārinī, which joins the Mahānadi at Rajn.

R.

Rādha—1. Sumha of the Purāṇas. 2. Rādha. 3. The country of the Gangaridai of Ptolemy, its capital was Gāṅgā, the "Port of Ganges" of the *Periplus of the Erythraean Sea* (Saptagrāma).

- Raila**—1. *Rāhugrāma*. 2. *Ashṭābakra-śrama*, the hermitage of Kṛṣṇa Ashṭābakra, four miles from Haridwar.
- Rājagiri**—*Rājagṛha* of the *Rāmāyaṇa*, on the north bank of the Rias. It was the capital of the Aśvapati of Kekaya. It is also called *Rājgir*. See *Falalapur*.
- Rājamahendri**—1. *Dantapura* (Cunningham and McCrindle). 2. *Rājapura*, of the *Mahābhārata*. 3. *Bidyānagara*, on the Godāvari, the capital of Kālīnga. It was the capital of the Chālukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century).
- Rājauri**—1. *Rājapuri*. 2. *Abhisāri*. 3. *Abhisārā*, south of Kashmir and south-east of Pothohar.
- Rājgir**—1. *Grivrajapura* of the *Mahābhārata*. 2. *Rājagṛha* of the Buddhist annals. 3. *Kuśāgārapura*, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pāṭaliputra (Patna). It was the abode of Jarāsaṅha, king of Magadha. Buddha lived at Rājgir in the Venuvana garden presented to him by Rājā Bimbisāra. The first Buddhist synod was held under the presidency of Mahā Kāśyapa shortly after Buddha's death, in a hall built by Ajātaśatru in front of the Saptajyoti cave by the side of the Vaiśāhara mountain. The Śiśunāga dynasty from Śiśunāga to the Nandas reigned in Magadha from 685 to 321 B.C. (the notices of the Nandas are mentioned in the *Mahāvamsa*, ch. V, the first Nanda was Mahāpaulina Nanda who reigned for 38 years and the other eight Nandas for 12 years, the last Nanda being Dhana-Nanda or Yoga-Nanda whose history is given in the *Bṛhat-Kaṭṭa*. The seat of government was removed to Pāṭaliputra by Udayāśva who reigned from 319 to 303 B.C. (*Vāya Purāṇa*). Śiśunāga is said to have removed his capital to Rajagiri. Kālāśoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 483 B.C. at the Balakārāma-vihāra in Vāsāli under the presidency of Kāśyapa, reigned from 465 to 425 B.C. (Fergusson and Upham's *Mahāvamsa*, ch. IV). The cause of convening the synod is mentioned in the *Vinaya Piṭaka*, *Chullavagga*, pt. XII, ch. 1). Same as *Rājagiri*.
- Rajim**—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India; it is a contraction of Rājyalachana, which was the name of Rāmachandra who visited the place to save his brother Śatruṅgha from death.
- Rajmahal-Hills**—1. *Antara-giri*. 2. *Kāmakavana* of Patañjali, in the Santal Pargana in the province of Bihar.
- Rajputānā**—1. *Maru*, 2. *Marusthali*. 3. *Maradhava*. East Rajputana was called *Kukura*.
- Rajshāhi**—It appertained to the ancient kingdom of Pundra, and formed a part of the ancient sub-division of Barendra.
- Rakshi**—The river *Drishadvati* in Kurukshetra, which flows by the south-east of Thaneswar (Cunningham). But this identification does not appear to be correct. The *Drishadvati* has been correctly identified with the *Chitang* which runs parallel to the *Sarasvati* on the south.
- Rāmahrāṣ**—A tank in Thaneswar, sacred to Parāś'kṛa.
- Rāmeśvara**—The first island of the chain of islets forming the Adam's Bridge. It contains the celebrated temple of Rāmeśvara, one of the 12 Great Lingas of Mahādeva.
- Rāmeśvara-Saṅgama**—The confluence of the river Rāmas with the Chambal in Rajputana.
- Rām-Gaṅgā**—1. The river *Suvānā*. 2. *Uttaragā*. 3. *Uttarika* of the *Rāmāyaṇa*, in Oudh. It joins the *Kālīnadi* opposite to Kanauj. It is a tributary of the Saraju.
- Rāmnagar**—I. 1. *Ahichchhatrapura*. 2. *Alikahetra*. 3. *Adikota*. 4. *Ahichhatra*. 5. *Adhichchhatra*. 6. *Chhatravati*. 7. *Pratyagraha*, the capital of North Pāñchāla in Bahālikhand, twenty miles west of Bareilly. There is still a place called *Ahichchhatrapura* near Rāmnagar. II. *Vyāsakāsi*, opposite to Benares across the Ganges.
- Rāmpālā**—1. *Ballālapur*. 2. *Bikramapura*, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca.
- Rāmpur-Deerlyā**—*Rāmagrāma* of the Buddhist annals, in the district of Basti, in Oudh. It contained a stūpa over a relic of Buddha's body, now diluviated by the river.

Rāntegē—Same as Rāntek.

Rāntek—1. Rāmāgiri of the *Meghaduta*. 2. Sambuka-āśrama. 3. Śaibala-giri, the hermitage of the Śakra Sambuka of the *Rāmāyana*, north of Nagpur, in Central India.

Rāngāmālī—1. Kanya-Sarvaga. 2. Rāngamā, on the right bank of the Bhāgīrathī, four miles below Berhampur, in the district of Murshidabad in Bengal. It was the capital of Ācharya, king of Bengal.

Rangit—The Rāmāshu, a tributary of the Tista.

Rangoon—Pushkaravatinagara, the birth-place of Trāpasa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shāldagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon.

Rāniglt—1. Barana. 2. Aornas of the Greeks, in the Panjab, about sixteen miles north-west of Ohind.

Rāptī—1. The river Arāvatī. 2. Irāvatī. 3. Ashvavati. 4. Ajiravati. 5. Nāganadi. 6. Śarāvati. 7. Sadānirā. 8. Rathasthā, in Oudh, on the southern bank of which Śrāvastī, the ancient capital of North Kosala, is situated.

Ratanpur—1. Ratnapara. 2. Manipura, the capital of Dakshina-Kosala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces, it was the capital of king Mayurādhirāja of the *Jainīn-Bhārata*.

Ratnagiri—1. Rādhagiri. 2. Isigā. 3. Pindāo mountain of the Buddhists, one of the five hills of Rājgir in the district of Patna.

Raupākshī—The river 1. Sarasvatī. 2. Prabhāsa Sarasvatī, near Sonmāth in Guzerat, it rises in Mount Aba.

Rāval—Ashvgrāma, in the district of Mathura, the birth-place of Rādhikā, where she passed the first year of her infancy and then removed to Barsāna by her parents.

Rivī—1. The river Irāvatī. 2. The Arāvatī. 3. The Parashpā. 4. The Parushpā. 5. The Haimavati. 6. The Hydraotes of the Greeks, in the Panjab.

Rawalpindi—It was comprized in Basati in the Panjab.

Rāwanhrad—1. The lake Rāvana-hrada. 2. Anavatapta lake. 3. Anotatta lake of the Buddhists. 4. Lohita-sarovara of the *Purānas*.

Rechna-Doab—Between the Chindab and the Ravi in the Panjab. It comprised Madra-deśa, called also Bāhika, the capital of which was Śākala.

Rohānālā—1. Lomāla of Huen Tsang. 2. Rohānālā of Vivien St. Martin, five miles to the north-east of Kiyul in the district of Monghir. See Kiyul.

Revelganj—Gautama-āśrama, near Chapra in Bihar. The hermitage of Gautama was situated at a place called Godnā, but the *Rāmāyana* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut. See Godnā.

Rewā—1. Kārusha. 2. Karusha. 3. Adhirāja. 4. Bahela, the kingdom of Dantsavakra. Same as Baghelkhand.

Rintāmbur—Rantipura, on the Chambal, in Rajputana. It was the residence of Ranti Deva alluded to by Kālidāsa in his *Meghaduta*. His sacrifice of cows brought into existence the river Charnavati on which the town is situated.

Rintimpur—Same as Rintāmbur.

Rishikē—See Hrishikēśa.

Rishikula—1. The river Rishikulyū. 2. The Haimavati, on which Gunjam is situated. It rises in the Mahendra hills.

Rishikunda—The hermitage of Rishi Rishyasriṅga and Bibhāndaka Muni, four miles from the Bariarpur station near Bilagapur. The hermitage of the Rishi is also pointed out near Kiyul (see Singhol hill).

Rishyamukha—It was on this mountain that Sugriva dwelt after he fled from Kishkindhyā. It is eight miles from the Anagandi hills on the Tungabhadra.

Roāsar—Rōāśāvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of Jvālāmukhī; it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

Rohilkhand—Pāñchāla. It was divided into North and South Pāñchāla. The capital of North Pāñchāla was Ahichhatra (Rāmāgar), and that of South Pāñchāla was Kampilya (Kāmpil). Drupada of the *Mahābhārata* was king of South Pāñchāla. The Eastern portion of Rohilkhand was called Gopālakaksha (Baron's *Dictionary*, vol. III, Preface, p. 85).

Rohitak—Rohitaka, forty-two miles north-east of Delhi.

Rohtas—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasaram. It is said to have been founded by Rohitāśva, son of Harischandra of the *Rāmāyana* and *Mahābhārata* Purāṇa.

Rohas Hills—1. Maoli. 2. Kīrāmpitya. 3. Gopākhala, in the sub-division of Sasaram in the district of Shahabad. Same as Kaimur Hills.

Rudra-Himālaya—The part of the Rudra-Himālaya range in Garwal, which is to the north-east of Badrināth, is called 1. Gandharādāna. 2. Hemakṣa. 3. Hemapārvata. 4. Mandāra. The portion of the Rudra Himālaya where the Ganges has its source is called 1. Meru. 2. Sumera. See *Gangotri*.

Rudra-Prayāga—At the confluence of the Alakānandā and Kālī-Guṇḍā (Mandākinī). It is one of the five (*Pāñcha*) Prayāga.

Rumāin-Dei—Lumbīnī-vana, where Buddha was born, two miles to the north of Bhāgavanpur in the Nepalese Terai.

Rungpur—It appertained to the ancient country of Kāmarūpa and afterwards to Pundradesa.

Runn—The Trana of Cutch.

S.

Sābarmatī—1. The river Sābarmatī. 2. The Kritavati. 3. The Chandanā. 4. The Girīkarnikā. 5. The Kāśyapī-Gaṅgā, in Gujarat.

Sāgar—The district of Sagar and the western portion of Bundelkhand formed the ancient Pulinda-deśa.

Saharanpur—The district of Saharanpur appertained to the ancient Kulinda-deśa.

Sahet-Mahet—1. Śrāvastī. 2. Sarāvati. 3. Sabāthapura. 4. Dharmapattana. 5. Chandrikāpurī. 6. Chandrapurī. 7. Chandripura. It is situated on the river Rāptī, in the district of Gonda, in Oudh, fifty-eight miles north of Ayodhyā and forty-two miles north of Gonda. It was the capital of North-Kosala. Buddha lived here for twenty-five years in a vihāra called Jetavana-vihāra.

Sai—The river 1. Sarpikā. 2. Syandikā of the *Rāmāyana*, a branch of the Gāṅgā in Oudh.

Salla-Otri—To the north-east of the old town of Rājgir and to the south-east of the new town of Rājgir. It was the Grīdhrakūṭa of the Buddhist annals, the Vulture Peak of Fa Hien and Hiuen Tsiang.

Śakri—The river Śarkarāvartī of the *Bhāgavata P.* in Bihar.

Śālagrāma—Near the source of the river Gandak, in the Septa-Gandaki range of the Himālaya, in the southern boundary of Central Tibet. It was the hermitage of Bharata and Palaka. From the name of this place the Gandak is called Śālagrāmī.

Salem—It was a part of Koṅga-deśa or Koṅga-deśa.

Salsette—The island of 1. Perimuda. 2. Perimula of the Greeks. 3. Shashthī, near Bombay. It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century.

Samarkand—Mārkaṇḍa, a town in Śākadvīpa.

Sambhāra—1. Śākamāhari. 2. Sarpādalaksha, in Eastern Rajputana.

- Sāñchi**—1. Sāñchi. 2. Kākanāla. 3. Chetiya-giri. 4. Vessanagara, about six miles to the south-west of Bhilsa. See *Besnagar*.
- Saṅgamaśvara**—Parasurāmakshetra, on the river Śāstri, in the Ratnagiri district of the Bombay Presidency.
- Sañjan**—1. Sañjānti-nagari of the *Mahābhārata*. 2. Sañjaya. 3. Sañājana. 4. Sindan of the Arabs, in the Thana district, Bombay Presidency.
- saṅkara-tirtha**—In Nepal, immediately below the town of Patan, at the confluence of the Bāhmatī and the Manimatī rivers.
- Saṅkha**—The Saṅkhī, a tributary of the Brūhmarī in the Chota-Nagpur division.
- Saṅkisa**—1. Sāṅkīśya. 2. Kapitha. 3. Sakaspura of the Buddhists, on the river Ikshumati (now called Kāli-nadi), twenty-three miles west of Fatgarh, in the district of Farrakhabad.
- Sankisa-Basantapur**—Same as Saṅkisa.
- Saral-Aghat**—Āgastya-āśrama, the hermitage of Āgastya, forty-three miles south-west of Itah, in the Itah district.
- Sarasvatī**—1. The river Sarasvatī, which rises in the hills in Sirmur and emerges into the plains at Ad-badri or Adī-tirtha. It lost itself in the sand at a place called Chamaśod-bheda, which is esteemed sacred by the Hindus. 2. The three Sarasvatī of the *Ātharva-veda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvatī in Kurukshetra. 3. The river Sarasvatī (Rauṅālōshī) which flows through Gujarat. 4. The river Sarsavati which flows through Rājgir in Magadha (Patna district).
- Sarasvatī-Prapāta**—The Khaṭṭāga-prapāta of the *Purāṇas*, in Kanara, near Honabar, not far from Mangalore. It is a celebrated water-fall.
- Sardī**—Sārūd-tirtha, on the right bank of the Kison-Gadgā, in the northern district of Kramarājya in Kashmir. It is one of the 52 Pīthas where Sati's head is said to have fallen.
- Sarik-kul**—Kasandha, the Kie-pen-to of Hiuen Tsiang, with its capital Tash-kurghan in the Tagdumbash Pamir.
- Sarik-kul-Lake**—1. The lake Nāgahrada. 2. Sitoda-sarovara, the lake of the Great Pamir. It is also called Sari-kul.
- Sārṇāth**—1. Sāraṅganātha. 2. Mṛigadāva. 3. Rishi-pattana. 4. Isipattana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha-hood at Buddha-Gaya.
- śarvāna**—About twenty miles to the south-east of Unao in Oudh, where Daśaratha, king of Ayodhyā, killed Śarvāna, the son of a blind Rishi.
- Sāśirām**—Saharāma, in the district of Shahabad in Bihar.
- Satārā**—Saptārāma in the Bombay Presidency.
- Sāigāon**—Saptagrāma, an ancient town of Bengal near Magra, in the district of Hugli; the Gāṅga of the inscriptions, Gāṅge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythraean Sea*, the capital of the Gangerides in Sumha or Rājha, on the Ganges.
- Satpura Range**—1. Bṛudhyāpāda-parvata. 2. Baidūrya-parvata.
- Satruñjaya**—The Pundarīca hill, in Gujarat; it is one of the five hills sacred to the Jains.
- Saugh**—Śrughna, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharnpur.
- Saundattī**—Sugandhacartī, in the district of Belgaum in the Bombay Presidency; it was the capital of the Rāṭṭa chieftains.
- Sea (Arabian)**—Paśchimodadhi.
- Schwān**—1. Sindhimana of the Greeks. 2. Sindomana. 3. Sivisthāna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatpīhari, who is said to have reigned here after he abandoned Ujīn on the death of his wife, Pīṅgalā.
- Semah**—1. Semulapura. 2. Sambalaka of Ptolemy. 3. Soumulpur of Tavernier, near Sambalpur, on the river Kolī, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

Seringapatam—*Sringapatana*, on the Kaveri, in Mysore.

Seringham—1. *Sringam*. 2. *Sringakshetra*, in the province of Madras.

Seven Pagodas—1. *Bānapura*. 2. *Mahābāpura*, on the Coromandel Coast.

Sawalik Range—1. *Mainā-giri*. 2. *Udipara-giri*. 3. *Sapādakasha*. 4. *Sivālaya*. Same as Hardwar hills.

Shahabad—A portion of the district of Shahabad in Bihar was called *Malada*.

Shahzargarhi—*Barusha*, the *Pa-lo-sha* of Hsuen Tsang, in the Yussai country, forty miles north-east of Peshawar. It contains one of the rock edicts of Asoka.

Shah-Dheri—1. *Takshasila*. 2. Taxila of the Greeks, one mile north of *Kālā-kāserai*, between Attock and Rawalpindi. The *Kāthā-sarī-sāgara* places it on the Jhelum. *Takshasila* was founded by Taksha, son of Bharata and nephew of Rāmachandra. It was the capital of *Qāndhāra*.

Shah-Kot—1. *Aornos* of the Greeks. 2. *Baraga*, on the Mount *Mahāvana*, situated on the western bank of the Indus. But see *Rānigāt*.

Shalkot—1. *Sākala*. 2. *Sāgala* of the Buddhists. 3. *Euthydemia* of the Greeks, the capital of *Madra-desa*, in the Lahore division of the Punjab, Cunningham has identified *Sākala* with *Sanglawa-Tiba*, and Mr. Vincent A. Smith with *Chaniot* or *Shah-kot*, both in the *Jhang* district of the Punjab.

Siam—1. *Dvādvati*. 2. *Champa*.

Siddhaw—*Siddhapura*, sixteen miles west of *Bera-Bāki*, in Oudh.

Sidhpur—Same as *Sitpur*.

Siladitya—1. *Mahādethana* of the *Baddā-śarita*. 2. *Siladhāpa* of the Buddhists, in the district of Bogra in Bengal, *dhāpa* means a Buddhist *stūpa*.

Simbhunāth—*Svayambhunātha*, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of *Kātmāndu*.

Sindh—1. *Sindhu-desa*. Upper Sindh has been identified with *Mushika*,—the *Musikans* of the Greeks. 2. The river *Sandhyā*. 3. The *Sindhu*. 4. The *Pūrva Sindhu*, in Malwa, a tributary of the *Jamuna*.

Sindh-Sāgar Dosh—Between the Indus and the *Jhelum*. It comprised the ancient countries of *Ayudha* and perhaps *Sauvira*.

Singhōri-Math—Same as *Śringagiri*.

Singhol Hill—The hermitage of *Rishyaśringa* was situated in this hill at a place called *Rishyaśringa*, which is two miles to the south of *Uzain*, in the district of *Monghyr*. But see *Rishi-kunḍa*.

Singraur—*Sringaverapura*, on the Ganges, twenty-two miles north-west of *Allahabad*. It was the residence of *Guhaka Nishāda* of the *Rāmāyana*, who was a friend of *Dāśaratha* and *Rāmachandra*.

Sipetar—A seaport near the mouth of the *Krishnā*,—*Sippara* of *Ptolemy*. It has been identified by Dr. R. L. Mitra with *Sarpāraka*. Cunningham identifies *Sarpāraka* with *Surar*, but the *Chaitanya-charitāmṛta* places *Sarpāraka* to the south of *Kolhapur*. But see *Supāra*.

Śiprā—1. The *Avanti-nadi*. 2. The *Śiprā*, in Malwa; *Ujin* stands on this river.

Śir-Daryā—The river *Śitā*. Same as *Jaxartes*.

Sirhind—1. *Karnājāgala* of the *Mahābhārata*. 2. *Sirindhra* of the *Purāṇas*. 3. *Śrikantḥa-desa* of the Buddhist period. 4. *Satadra* of *Hsuen Tsang*. 5. *Sairindha* of the *Bṛhat-saṁhitā*. 6. *Brahmāvartta*, in the Punjab.

Sirsa—*Śairishaka*, in the Punjab.

Sisian—1. *Sakasthāna*. 2. *Drangiana*. 3. *Sijestan*, the land first occupied and settled by the *Salas*.

Sitā-Bangirā Cave—*Rishha-vila* of the *Rāmāyana* at *Ranpur* in the *Singur* state of the *Chhotā Nāgpur* division.

Sitpur—1. Siddhapura. 2. Karddama-ārama, the birth-place of Kapila. 3. Bindusāra, in Gujarat, sixty-four miles from Ahmedabad. Same as **Siddpur**.

Siwalk Range—See **Sewalik Range**.

Sobhnāth Hill—It has been identified by Dr. Stein with 1. Kukkuṭapāda-giri. 2. Gurupāda Hill, a part of the Maher Hill, in the district of Gaya.

Somnāth—1. Prabhāsa. 2. Soma-Ārtha. 3. Somanātha. 4. Somaśvaranātha. 5. Devapattana. 6. Chandra-Prabhāsa of the Jains, on the south of Kathiawar in Gujarat. It is situated at the confluence of the three rivers Haripā, Kapilā and Sarasvatī. On the south of the Sarasvatī (near Somnāth) is situated that celebrated Pipal tree (*Ficus religiosa*), below which was the scene of Kṛṣṇa's death.

Sonārgāon—Sovarṇagrāma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhakswari. Same as **Painām**.

Sona—1. The river Hiranyavāha. 2. Brannobons of the Greeks. 3. Sonā. 4. Māgadhī. 5. Sumāgadhī. It was the western boundary of Magadha.

Sonepat—Sonaprashta. It was included in Kurukhetra.

Sonpur—1. Gaṇendra-moksha Tirtha. 2. Hariharakhetra (Hariharochakra), on the junction of the Gandak and the Māhi, where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanātha Mahādeva established by Vishnu and in honour of Rāmachandra who halted here on his way to Mithilā. It was a part of Viśālā-śāstra.

Soonda—Sudhāpura, in Northern Canara.

Sopāra—Sarpāraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage. It is the Soupāra of the Greek geographers and Ophir of the Bible. One of the edicts of Aśoka was published at this place. Same as **Supāra**.

Sorab—Surabhi, on the north-west of Mysore.

Sorona—1. Śākara-khetra. 2. Ukalāshetra. 3. Ukalā-khetra, twenty-seven miles north-east of Itan, in the United Provinces, where Hiranyāksha was slain by Vishnu in his incarnation of Varāha (boar). It contains a temple of Varāha-Lakṣmī. It was at this place that Tulsī Dās, the celebrated Hindi poet, was reared up during his childhood by the Sanyāsī Nṛsiṃha Dās, when deserted by his parents at Rājapuri in the district of Banda, where he was born in Satvat 1589.

Southern Koṅkaṇa—1. Goparāshetra. 2. Govarāshetra. 3. Kuva.

Sphaṭika śīlā—1. Mālyavāna-giri. 2. Prasavāna-giri of the *Rāmāyaṇa*, on the bank of the river Taṅgabhadra near Kishkindhyā, where Rāmachandra resided for four months after forming alliance with Sugrīva. It is also called the Anagandi-hill.

Śrāvāṇa-Belgola—1. Padmagiri. 2. Śrāvāṇa-Bellagola in Mysore, sacred to the Jains.

Śrinagar—1. Sūryanagara. 2. Pravara-pura, in Kashmir, built by Pravara Sena in the sixth century.

Śrīngapura—1. Śrīngagiri. 2. Rishyaśrīṅga-giri, in Mysore, on the bank of the Taṅgabhadra, where Śaṅkarāchārya established a sect called Bhārati. Same as **Singhārī-math**.

Śrīpāda—Same as **Adam's Peak**.

Sujanakoṭ—Saichankot, Sha-chi of Fa Hien. It was the capital of Śāketa or Oudh, thirty-four miles north-west of Unāo.

Suleman-Ranga—Añjana-giri, in the Punjab.

Sultanganj—On the west of Bhagalpur (E. I. Railway). Jambū-ārama. It was the hermitage of Jambū Muni, after whom the Ganges (Gaṅgā) is called Jāhnavī.

Sultanpur—1. Tāmasavāna monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A.D. by Kanishka, king of Kāśmīr, under the presidency of Yasaśmitra. Best places Tāmasavāna at the confluence of the Sutlej and the Bias. II. 1. Kuśābhavanapura. 2. Kuśapura. 3. Kuśāvati, in Oudh, on the river Gumti. The town is said to have been founded by Kuśa, son of Rāmachandra, who removed his capital to this place for some time. It was visited by Hsien Tsiang in the seventh century.

Supāra—Surpāraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassein. See Sopāra.

Surat—1. Sūryapura. 2. Surāshtra.

Sutlej—1. The river Śataśru. 2. The Śitāśru. 3. The Hesadrus of the Greeks. 4. The Satudra. 5. The Haimavati in the Panjab.

Suvarṇamukhī—The Suvarṇamukhari, a river in the North Arcot district, Madras presidency.

Suvarṇarekhā—1. The river Savarṇa-raksha. 2. The Kapīā. 3. The Suvarṇarekhā. 4. The Śaktinātī, in Orissa.

Swat River—1. The river Subhāvastu. 2. The Suvāstu. 3. The Svetā. 4. The Svati. 5. The Suastos of the Greeks. Pushkalāvati stood on this river near its junction with the Kabul river.

Swat Valley—1. Udyāna. 2. Uddayana. 3. Ujjāyana. 4. Savi, south of the Hindu-kush and the Darī country, from Chitral to the Indus. It appertained to the ancient country of Gāndhāra or Gandharya-deśa.

T.

Tāharpur—Tāharpur or Tāerpur, in the district of Bulandshahar, about eleven miles to the north of Aunpshahar, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahābhārata* performed the *Sarpa-Yajña* or the snake-sacrifice.

Tailānga—Same as Nizām's State.

Takht-i-Bhai—Bhīmā-sthāna of the *Mahābhārata* and *Padma Purāṇa*, about thirty miles north-west of Ohind in the Panjab, twenty-eight miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhīmā Devi described by Huen Tsiang, the temple was situated on an isolated mountain.

Takht-i-Suleiman—1. Mount Śaṅkarāchārya. 2. Gopādrī, near Srinagar in Kashmir, where Aśoka's son Kunāla or Jaloka founded a monastery now called Jyeshth. Rudra, and where the celebrated reformer Śaṅkarāchārya established Śiva worship.

Talākāḍ—1. Talakāḍa. 2. Sirovana. 3. Talavanapura. 4. Tālikata, the capital of ancient Chela or Chera, forty miles to the east of Seringapatam in Mysore now buried in the sands of the Kāveri.

Tāmbaravari—The river Tāmraperai in Tinnevely, which has been formed by the united stream of the Tāmbaravari and the Chittar. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vāya Purāṇa*. Āmalitālā, a celebrated place of pilgrimage, where the birth-place of Sathakopa as also the Gajendra-moksha-tirtha both visited by Chaitanya are situated, is on the bank of this river. It has its source in the mountain called Agastī-kūta.

Tamluk—1. Tāmrālipta. 2. Tāmrālipti. 3. Dāmālipta. 4. Tāmālipta. 5. Tāmālipti. 6. Tamālikā. 7. Tamālini. 8. Tamālipta. 9. Vishvagrīha, on the river Rupanārāyana in the province of Bengal. It was the capital of ancient Sumha.

Tāmor—The Tāmā, one of the seven Kosā, in the district of Purnea in Bihar. Its junction with the Aruṇa is a place of pilgrimage.

Tandwa—Nine miles to the west of Śrāvastī (Saket-mahet); it has been identified by Cunningham (*Arch. & Rep.*, vol. XI) with the birth-place of Kāśyapa Buddha.

Tanjore—Chola.

Tāpti—1. The river Tāpi. 2. The Tapani. 3. The Tāpti. 4. The Mūlatāpi.

Tarnetar—Same as Than.

Tartary—1. Rashtale. 2. Pātāla of the Purāṇas, the country of the Huns. 3. Taktirī. 4. Sākadvipa.

Tatta—In Sindh. It has been identified by Tod with Devala; Cunningham identifies it with Minnagar.

Teliṅgaṇa—The country between the Godāvari and the Kṛṣṇā: 1. Andhra. 2. Trikalīṅga.

Telpā—Two miles to the east of Chupra in the district of Saran. It has been identified by

Dr. Haez with Chāpāla which according to the Buddhist annals was built for the mother of the thousand sons.

Tenasserim—1. Tanuśrī. 2. Tenasserī, the southern division of the province of Lower Burma.

Teor—1. Traipura of the *Mahābhārata*. 2. Tripurī. 3. Chedi-nagara. 4. Bānapura. 5. Śoṇṭapura, according to some *Parāśaras*, on the river Nerbula, where Tripurāsura was killed by Mahādeva. It is seven miles to the west of Jabbalpur. It was the capital of Chedi. See Chanderī.

Teruparur—Suddhapurī, in the Trichinopoly district, containing the temple of Subrahmanya.

Thān—Trinetraśvara of the *Śhanda Purāṇa*, a sacred place of pilgrimage in the Jhālāwar sub-division of Kāthiāwar (Gujarat), where the temple of Mahādeva Trinetraśvara, now called Tarnetar, is situated.

Thāns—Śrī-sthānaka, in the province of Bombay.

Thāneswar—1. Sthānesvara. 2. Sthānu-tīrtha. 3. Sthānīśvara. 4. Samantapañchaka. 5. Kurukshetra. 6. Part of the Brahmarshi-deśa, which comprised Kurukshetra, Matsya, Paśchāla and Śurasena. 7. Brahmanāvartta. The ancient Kurukshetra included Thāneswar, Pāñjāb, Sonapat and Āmin.

Thaton—Sadharmānagara, in Pegu, on the Sitang river north of Martaban. According to Fergusson it was the Suvarna-bhūmī of the *Mahāvaṃsa* and the Golden Chersonese of the classical geographers. Beal, however, identifies Suvarnabhūmī with Burma.

Tibet—1. Himavanta. 2. Bhoja. 3. Dhotāḍga. 4. Bhotānta. 5. Tibbat. 6. Uttara-kuru. 7. Harivarsha.

Tigris—The river Bīṭṛishnā in Śālmāla-dvīpa.

Tilaurā—It has been identified by P. C. Mukherji with Kapilavastu, the birth-place of Buddha. It is two miles north of Tauliva in the Nepalese Terai and three miles and a half to the south-west of Nigliwa, on the Bāṅgaḷgā.

Tilyā—The river Tritiyā in Gayā.

Tilpat—Tilagraṣṭha, six miles to the south-east of Toghakabad and ten miles to the south-east of the Kutab Minar, included in parganah Faridabad.

Tinnevely—The district of Tinnevely and Madura formed the ancient Pāṇḍya or Pāṇḍu. Its capital was Uraḡapuram or Uraiyur.

Tiparā—Same as Tipperā.

Tippera—1. Katripura. 2. Tripurā. 3. Kīrātaleśa. 4. Sundha-deśa. The temple of Tripuraśvari at Udayapur in Hill Tippera is one of the fifty-two Pīthas.

Tirhut—1. Tirabhukti. 2. Bideha. 3. Mithilā. 4. Trikuta. 5. Nichehkhavi, the kingdom of Rājā Janaka of the *Rāmāyaṇa* and of the Lichehkhavis during the Buddhist period.

Tirukkāṣavar—Mārkandēya-śrāma in the Tanjore district, Madras presidency.

Tirukkālukkumram—Pakhi-tīrtha in the Chingleput district of Madras, midway between Chingleput and Madras.

Tirumala—1. Trimalla. 2. Būḷāji, six miles west of Tripatī or Tirupatī, in the district of North Arcot.

Tirupati—1. Tripadī. 2. Vankaṭagiri, in the province of Madras.

Tiruttani—1. Kumāresvāmī. 2. Kārttikasvāmī. 3. Ścūmitīrtha. 4. Subrahmanya. A station on the Madras and Southern Mahratta Railway.

Tiruvāṅkāval—Jambukēśvara, a place of pilgrimage between Trichinopoly and Seringham.

Tiruvannāmalai—1. Arunāchala. 2. Arunagiri, in the South Arcot district, Madras Presidency.

Tiruvīdaimarudur—Madhyārjuna, in the Tanjore district, Madras; it was visited by Śaṅkarāchārya.

Tistā—1. The river Trisotā. 2. The Trishnā, in the district of Rangpur. It rises in the Kāśhānjanāḷgā mountain.

- Tonse**—I. The river Tamasā, in Oudh, between the Sarajū and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmīki, the author of the *Rāmāyana*. II. The river 1. Tamasā, 2. Parnāsā, in Bundelkhand.
- Travancore**—1. Mushika. 2. Mallāra. 3. Malaya-khaṇḍam. 4. Purālī. 5. Paralia of the Greeks. 6. Paraloka. 7. Malayāṣāra. It formed a part of the ancient Chera or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.
- Tribikramapura**—1. Śāli. 2. Śiyālī. 3. Śrikālī, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.
- Trichinopoly**—1. Urugapura. 2. Uraiyur. 3. Argarou of the Greeks. 4. Nichulapura. 5. Trihnapallī. 6. Triśirapallī, in the province of Madras. It was the capital of Pāṇḍya and afterwards of Chola.
- Trimbak**—A celebrated place of pilgrimage called Tryambaka near the source of the Godāvari, where the sacred tank called Kṛśṇavarta is situated. It contains the temple of the Mahādeva Tryambakēśvara, one of the twelve great Līṅgas of Mahādeva.
- Trinomali**—Same as Tiruvannāmalai.
- Tripali**—Same as Tirupali.
- Tripoeray**—Tropina of the Greeks, the ancient capital of the kings of Cochin.
- Trivandrum**—Ananta-Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.
- Trivenī**—I. 1. Muktaveni. 2. Dakṣiṇa-Prayāga, north of Hugli in Bengal, where the three rivers Gāṅgā, Yamunā and Śarasvatī separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktavenī. II. The junction of the three rivers Jamuna, Chambal and Sindh, between Etawah and Kalpi. III. The junction of the three Kosis, Pāmor, Arun and Son near Nāthpur in Purnea. IV. The junction of the Gaṇḍak, Devikā and Brahmaputrī, where the fight between the crocodile and the elephant took place. V. The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha-pattana in Gujarat.
- Tuljāpur**—1. Tuljābhavāni. 2. Bhavāninagara. 3. Tula-Bhavāninagara. 4. Tuljāpura, twenty-eight miles from Sholapur, in the Nizām's territory. It is one of the fifty-two Pīthas. It was visited by Śaṅkarācārya. Durgā is said to have killed Mahiṣāura at this place.
- Tungabhadra**—1. The river Tuṅgabhadra. 2. The Tuṅgavenī, a branch of the Kṛṣṇā, on which Kishkindhyā is situated.
- Turkestan**—Turkestan was included in 1. Śākadvīpa. 2. Rasātala. 3. Pātala. See Central Asia. Eastern Turkestan was Turushka. It was included in the Ketumālā-varsha.
- Tuticorin**—1. Kalkī. 2. Kolkhoi or Sosikauri of Ptolemy. 3. Kael of Marco Polo, at the mouth of the river Tāmaparni in Tinavelli. It was formerly the capital of Pāṇḍya.

U.

- Uchok**—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.
- Udaya-Giri**—A spur of the Chatuspātha range in Orissa, five miles from Bhuvaneśvara. See Assia range.
- Udayapur**—I. In Hill Tippera; it is one of the fifty-two Pīthas. II. The Pāñchāgaurī lake of the *Rāmāyana* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhota-Nagpur division, but see Anantapur.
- Udipa**—Udapa, on the river Pāpanāśini, in South Canara, about three miles from the sea-coast, where a *Maṭh* (monastery) and a shrine of Kṛṣṇa were established in the thirteenth century by Madhavācārya, the founder of the Brahma or Tattvavādī sect of the Vaiṣṇavas.

- Ujin**—Same as **Ujain**. 1. **Ujjaini**. 2. **Avanti**. 3. **Bisālā**. 4. **Ujjayini**. 5. **Mahākālavana**. 6. **Kusasthali**. 7. **Padmāvati**, the capital of Avanti or Malwa. It is situated on the river **Siprā**. **Vikramāditya** or **Chandra Gupta II** made it his capital after he defeated the **Sakas**.
- Und**—Same as **Ohnd**.
- Undes**—1. **Hunadesa**. 2. **Hātaka**, where the lake **Mānasa-sarovara** is situated.
- Urain**—1. **Ujjayini**. 2. **Ujjehāna**. 3. **Ujdiyāna**, in the district of **Monghyr** near **Kiyul**, containing many Buddhist ruins.
- Uri**—The river **Erandi**, the junction of which with the **Nerbuda** in the **Baroda** State forms a sacred place of pilgrimage.
- Ushkur**—**Hushkapura**, two miles to the south-east of **Barāmūda**, in **Kashmir**, on the left bank of the **Jhelum**.
- Uttara Rājha**—**Sahnottara**, on the north of the **Ajaya** including a portion of the district of **Murshidabad** in **Bengal**.

W.

- Wain-Gangā**—1. The river **Benwā**. 2. The **Benā**. 3. The **Benyā**, which rises in the **Bindhyāpāda** range and falls into the **Godāvari**.
- Wairāgaṇo**—**Bairāgara** in **Chanda** district, **Central Provinces**, celebrated for its diamond mines.
- Walā**—1. **Balabhi**. 2. **Ohlā**. 3. **Lāṭa**. Same as **Gujarat**. It is also called **Wallay** and **Bamllapural**.
- Wallay**—Same as **Walā**.
- Wardhā**—The river **Baradā**, a tributary of the **Godāvari**.
- Warrangal**—1. **Anumakundapura**. 2. **Anumakundapattana**. 3. **Kerunkola** of **Ptolemy**. 4. **Benākataka**. 5. **Akshalinagara**. 6. **Orukhalu**, the ancient capital of **Teliāgana** or **Andhra**, in **Central India**.
- Western Ghats**—The northern portion of the **Western Ghats** was called **Sahyādri**, the southern portion beyond the **Kāveri** was called **Malaya Parvata**.
- Wular Lake**—1. Lake **Mahūpadmasaras**. 2. **Aravalo** of the **Buddhists**, in **Kāsmir**.

Y.

- Yarkand River**—The river **Bhadra**, on which the town of **Yarkand** is situated. It is also called **Zarafshan**.
- Yeli-mala**—**Saptā-saila** (**El** of **Marco Polo**), sixteen miles north of **Cannanore** in the **Malabar Coast**.

Z.

- Zamanla**—**Jamadagni-āśrama**, the hermitage of **Rishi Jamadagni**, in the district of **Ghazipur** in the **United Provinces** of **Allahabad** and **Oudh**. The hermitage of the **Rishi** is also said to have been situated at **Khair-dih**, thirty-six miles north-west of **Balia** in the **United Provinces**, and also near **Māhishmati** (modern **Maheśvar** or **Maheś**), on the bank of the **Nerbuda**. The hermitage of the **Rishi** is also said to have been situated at **Mahā-śāhānanagar** in the district of **Bogra** in **Bengal**.
- Zarafshan**—1. **Hātaki-nadi** of the *Bhāgavata* (V, ch. 24). 2. **Hiranyavati-nadi** of the *Mahābhārata* (*Bhishma*, ch. 8). 3. **Hiranya-nadi** of the *Mahābhārata* (*Fausbøll's Indian Mythology*, s.v. *Garuda*) in **Transoxiana** at a short distance to the north of **Bekhara** and **Samarkand** (see my *Rashtala* in the *I.H.Q.*, vols. I, II).
- Zukur**—**Jushkapura**, in **Kāsmir**.

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The Geographical Dictionary of Ancient and Mediaeval India

Nundo Lal Dey

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A study on the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly.

Ancient geography is an essential adjustment of history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when times has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediaeval, and the documents upon which it is principally based, are full of these names, and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

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